

# THE NEVV-BORNE CHRISTIAN.

OR,  
A LIVELY PATTERN  
AND PERFECT REPRESENTA-  
TION OF THE SAINT-MILITANT

Child of God ; layd open and described to the  
life, by his holy antipathie, and contrariety  
to sinne and impiety : his establishment  
in grace and finall-perseuerance,

*Shewing how the Children of God may com-  
fort themselves in all temptations, in an assured hope of  
their finall perseuerance, and how inwardly they should,  
reioyce with ioy glorious and vspeakable,  
knowing that they cannot commit  
sinne vnto death.*

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I Ioh. 3. 9.

*Whosoener is borne of God, doth not commit sinne, &c.*

*Ego <sup>a</sup> non sum <sup>b</sup> ego.*

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LONDON:

Printed for *Humphrey Mosley*, and are to be sold at his shop,  
at the three Kings in *Pauls Church-yard*, 1634.

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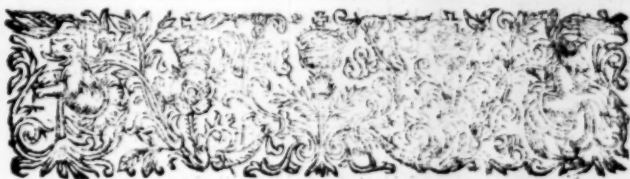


THE  
NEW-BORN  
CHRISTIAN

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To the Right Honourable THO-  
MAS Lord COVENTRE, Baron of Al-  
leisborough, Lord Keeper of the great Seale of  
England, and one of his Maiesties most Ho-  
nourable Priuie Councill.

The spirit of wisdom, and reuelation,  
Counsaile, and direction; the augmentation of ter-  
restriall fauours and blessings: and above the rest, grace,  
mercy, and truth, right'cousnes, and holinesse. peace  
of conscience, and ioy in the holy Ghost, the riches  
of all spirituall graces be plentifully and  
abundantly administered, &c.

RIGHT HONOURABLE,



That good Bookes should bee  
dedicated to good men it was  
the problem of a Noble  
Peere To observe this or-  
der and decorum, as at other  
times I may looke at the supportation of  
greatnesse: so at this time necessarily must  
I haue respect vnto your Honours Excel-  
lencie, communicative goodnesse, diffusive  
A 2 iustice,

## *The Epistle Dedicatorie.*

iustice, and distributive righteousness. Many vngratefully leaue this vniverse, dye, and doe nothing praise-worthy to reflect a glory to heauen. It is well knowne vnto the world, that your Honour hath not bene as the Cypresse tree, shooting vp vnto eminencie, and tallnesse of stature, spreading, and cumbring the ground; but like the Mulberry (*arborum sapientissima*) the wisest of all other trees, whose delightful blossomes are the consequent of her timely fruit, and plentiful fructifications. The price is put into the hands of your Honour, and withall an heart to vse, and improve the same to the advantage, and advancement of the glory of the giuer.

Good instructions (the generative acts of the soule, out of which spring a gracious Posterity to the Church and Gospell) hauing from the mouthes of the Messengers of the most High, bene cheerefully receiued, themselves for their Masters, and messengers sake kindly entreated, and the most, not *citra condignum*, but *ultra meritum*, beyond either their deserts or desires rewarded; I cannot bury that in oblivion, which

## *The Epistle Dedicatorie.*

is worthy to bee written with letters of gold in pillars of Marble, the kindeſſe which your Honour (with good Nehemiah) hath ſhew'd to Gods houſe, and to the officers thereof. That once infuſed, now inherent grace, (the fore-runner of celeftiall glory, and the inſeparable companion of heavenly happineſſe) inhabiting your Honours truly noble breſt, how propenſe it hath beene unto the propagation of all good workes, and how not onely intensive, in your Honours ſoule, but extenſive alſo, outwardly towards others; (though amiable Grace in whom ſo euer ſhe be found, may haue her due prize and praiſe, and deſerited commendation) I ſpare to expreſſe; let Fames-golden-echoing Trumper publiſh to the world, and the thankfull open mouthes of your Honours Favouriteſ, declare the deſtributive nature of your Honours thrice noble vertue, which had rather pleaſure many with a ſelfe injury, then bury benefits that might commendate a multitude. Heavenly hearts are charitable, not all that are endued with the treasures of earthly ornaments, inveſted with the Diademe of

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## *The Epistle Dedicatorie.*

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Soveraignty, adorned with the robes of sublime Authority, beautified with Natures abiliaments, imbellish with a Princely revenue, famed with Honour, honoured with attendants, blest with temporalities; but they only which are enriched with the never-fading-soule-sanctifying, and soule-saving graces of the spirit: they that seeke for honour, glory, and immortality, will (as the Apostle saith) lay vp in store a good foundation against the time to come, that they may bee found of God in peace; they will doe good to all, but more especially to the household of faith; primarily and principally to the instruments of faith, (though subordinate, & inferiour secundary agents, yet co-workers with the highest, and holy one of *Israel*.)

The well disposed and nobly-minded, will doe something for others and for heaven, not in hope of meriting by workes of congruity, or condequity, but to perpetrate that which may seeme worthy of themselves, and adorne their profession of Christianity, lest by a civill conversation, putting on the forme of godlinesse, they should  
in

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## The Epistle Dedicatorie.

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in verity deny the power thereof.

Inlightned soules cannot but disperse their rayes. That which the Author in his Meditations conceived, and brought forth, by Preaching to the eares of many, he hath now published, and communicated to satisfie the *Quæres* and expostulations of all sorts, touching the aberrations of regenerate Christians, to console and confirme the heart of every New-borne Babe, that desires the sincere milke of the word, to growe thereby.

And now in hope of erecting hereby a trophe and monument to your Honours pious, worthy memory, (through a continued succession of impreſions) more durable\* then brass; and in a voluntary disposition of a free-will offering having devoted, commendeth and committeth these his labours to the *Asylum* of your Honours powerfull Patronage and protection, which if it shall please your Honour to vouchsafe and graunt; (to use the words of that Heroick Poet)

\* *Monimentum are perennium.* Hor.

*In freta dum fluxu current, dum montibus umbra  
Lustrabunt, convexa polus dum sidera poscet,  
Semper hunc, nomenq; innum, laudeſq; manebunt.*

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## *The Epistle Dedicatorie.*

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It shall perpetuate your Honours renowne. Finally, here haue you (my Lord) presented vnto your Honours tuition and fruition; the liuely portraiture of the man of God, or Good man; the *regenerate* or *Newborne Christian*:

*\* Si desint vires, tamen est pia nostra voluntas:  
Quod bene quis voluit, non male fecit opus.*

Let the eyes of favourable aspect imbellish humane imperfection, and vnwilling failings. And the Lord great and gracious, powerfull and propitious, manifest his loving kindnesse vnto your Honour, shedding abroad his loue in your heart by the holy Ghost; encreate the riches of his graces in you, multiply his mercies, and benigne blessings to you, guide you in all your counsailes & consultations by his holy spirit, and after that bring you to glory.

*Your Honours most humbly  
devoted, and in the Ministry of  
the Lord Iesw to be commanded:*

NICHOLAS HUNT.



## TO THE CHRISTIAN READER.



THE creation of our first Parents  
in the image of <sup>a</sup> G O D, was blest <sup>a</sup> Gen. 1. 26.  
with foure excellencies. 1. Reasonable and immortal soules or spirits, called <sup>b</sup> the life of men <sup>b</sup> Job 10. 11.  
2 Divine knowledge <sup>d</sup>, true wisdom <sup>c</sup> and holiness <sup>e</sup> adorning <sup>c</sup> Job 1. 4.  
their soules; wherein especially they resembled <sup>d</sup> Col. 3. 10.  
their Creator. 3 Bodies endued with beauty, <sup>e</sup> Plal 51. 6.  
strength, and immortality, <sup>f</sup> answerable to their <sup>f</sup> Eph. 4. 14.  
soules. 4 Dominion over the creatures <sup>h</sup>. When <sup>h</sup> Gen 1. 26.  
created holiness without teinture or sinfull blemish shined in them, they conversed familiarly with the God of glorious maiestie, their corporall nakednesse (not having transgressed) caused not their confusion of face, the perfection of all parts added therevnto a glorious seemeliness and decencie. God in them found absolute contentment <sup>i</sup>, they in God enjoyed a full fruition and assurance <sup>i</sup> Gen 1. 26.

B

urance



## The Epistle

1 Psal. 17. 15. *surance of the favourable blisfull presence<sup>k</sup>. Adams sanctity by creation, his owne innocencie and integrity before his prevarication, gave him*  
1 Luk. 3. 38. *to name<sup>l</sup> the sonne of God. This sonship was accompanied with power dispositive, and ability preparative, with skill and will, and strength of grace to doe that which was pleasing to Almighty God. The naturall sonnes of mortall men, having (by originall corruption, traduced from the loynes of Adam) lost this liberty vnto that which is good, and contracted to themselues an aptnesse and proclivity vnto all manner of euils, they cannot be but, as our Saviour saith<sup>m</sup>, workers of iniquity. They cannot thinke a good thought, (for that is gratia infusa;) nor speake a good word, (for that is gratia effusa;) nor doe a good worke, (for that is gratia diffusa)*

in Math. 7. 23.

Ezek. 16. 3.

Iam. 3. 2.

*We that are Saints by calling, and the sonnes and daughters of a heavenly Father by spirituall regeneration, are by our naturall birth abominably defiled with the bloud of originall corruption. Our Fathers were Amorites, our Mothers Hittites. In this state there is none that doth good, no not one. In many things (saith S. Iames) we offend all: nay, in all things wee sinne all, committing*

## to the Reader.

ming short of the glory of God, that is, of that righteousness and holiness which leadeth unto glory. And albeit no man can iustifie his owne integrity, saying, Mine heart is cleane, and my righteousness compleate and perfect, yet a renewed iustified childe of grace, from whom the Lord hath taken away the <sup>a</sup> blinded minde, misleading the understanding <sup>b</sup>; that pravity of nature, which benumbed <sup>c</sup> or abused the conscience <sup>d</sup>; enthralled <sup>e</sup> and hardened the will; disturbed, and disordered the affections <sup>f</sup>, and having rectified and renewed these corporeall senses, which were treacherous Porters <sup>g</sup> to let in sinne unto the soule, or forward instruments to execute it <sup>h</sup>. This Newborne Christian, who hath not onely the restraining, but renewing spirit, hee may in a qualified sense be said not to commit sinne. For,

1 His sinnes committed are not imputed, because in Christ he is iustified.

2. Comparatively he is no sinner but a Saint, his errors and irregularities not resembling for nature and degree others foule enormities.

3 The Newborne Christian seldom sinneth purposely, never plenary, with full and pleasing consent; neither totally and finally unto the

<sup>a</sup> Eph 4. 17. 18

<sup>b</sup> 12.

<sup>c</sup> 1st say 44. 20.

<sup>d</sup> Tit 1. 15.

<sup>e</sup> Eph 4. 19.

<sup>f</sup> d Mark 10. 30.

<sup>g</sup> 1 Cor. 2. 7.

<sup>h</sup> e Rom. 7. 23.

6. 20.

f 1st 4. 1.

Gal. 5. 17.

1st 15. 16.

g Math. 5. 29.

30.

h Rom 3. 13.

6. 12. 13.

## The Epistle

1 Ioh. 3. 9.

end, because his seede remaineth in him.

How farre Gods generall providence in the effectuall restraining power of the spirit, worketh in them to preserve them from sinne, and of what force the grace of regeneration is vnto them, to keepe them vnspotted of the world, and prepare them for growth vnto full holinesse, thou hast (courteous Reader) heerein described and discovered vnto thee.

Make use of this Modell of Divine instructions, apply the meditations thereof to thine owne heart and conscience, then Gods grace prevailing in thee shalt thou not bee indulgent to thy sinfull corruptions, as others vnrenewed; but intercept the course, and stop the flood gates of sinfull concupiscence, from making an inundation to overspread thy soule: then shalt thou not favour sin, foster, or harbour it within thine heart, but detestling, resist it courageously: being at any time through thine owne infirmities, and Sathans temptations, drawne to commit sin, thou shalt doe it unwillingly, grieve for it heartily, wepe with penitent bitterness, endeavouring constantly for the time to come, to hold fast thine innocencie, to preserve thine integrity, and in all things to approve thy

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to the Reader.

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thy selfe vnto thy heauenly Father, by a gracious antipathy and contrariety vnto sinne, by holinesse of affection, and pliability of imitation, so from thy religious conversation shalt thou reape the blessings of this life, health, wealth, peace, and prosperity, grace, &c, godly contentment, the assurance of thy sinnes remission, and soules salvation: howsoever, in the life to come thou shalt be sure to receive thy reward, having purged thy selfe as God is pure, and beheld Gods face in righteousness, in the resurrection when thou awakest, thou shalt be satisfied with his image, and by beholding of it, shalt be changed into the same from glory to glory. Farewell.

Thine in the Lord Iesus,

N. H.

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THE HISTORY OF

THE  
LIFE OF  
THE  
LORD  
OF  
THE  
TREASURY  
OF  
THE  
COMMONS  
IN  
PARLIAMENT  
ASSEMBLED  
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OF  
OUR  
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ONE  
THOUSAND  
SEVEN  
HUNDRED  
AND  
EIGHTY  
FOUR

BY  
JAMES  
MACKINTOSH  
ESQ.  
OF  
GLASGOW  
IN  
SCOTLAND



# A DESCRIPTION OF THE NEVV- BORNE CHRISTIAN.

## CHAP. I.

*The drift and scope of Saint Iohn, when he saith,  
Whosoever is borne of God, doth not commit  
sinne.*



S Christ hath his Kingdome, so  
Sathan hath likewise his. The  
building of Sathans is raised vp-  
on the foundation of sinne: and  
his subiects are sinners, *Hee that*  
*a committeth sinne, that is, preadui-*  
*fedly, wittingly, wilfully, pre-*  
*sumptuously, maliciously, constantly, and conti-*  
*nually, is of the deuill, in a high nature and degree;*  
contrariwise *b* the children of God can no more  
agree with the children of the deuill then light and  
darknesse, the Arke and Dagon, Christ and Belial:  
for *whosoever is borne of God, doth not commit sinne.*

a 1 Ioh. 3. 8.

b *Argumenta-  
tio a repug-  
nantibus, &  
incompatibi-  
libus*  
Ver 9.

C

The

c Psal. 45. 6.

d Math. 7. 23.  
 δὲ ἑργὰ τοῦ δαίμονος  
 ἢ ἀνομιῶν.  
 e ἀποστὰς ὁ  
 νόμος.

f Qui (ut fa-  
 ma percrebuit)  
 exorti sunt a  
 Nouato Epiph.  
 aduers. hares.  
 b. l. rom. 1. con-  
 tra Catharos.  
 hares. 59. p. 493.  
 g Marlor. in  
 loc.

h Non ut non  
 fit, sed ut ne  
 oblit: non ut  
 non inhaereat,  
 sed ut ne reg-  
 net.

i Arcesim in  
 loc.

j 1 Pet. 1. 23.

k Hor.

l Procul, pro-  
 cul, iste profani.  
 pers. Satyr.

The Kingdome of Christ, wherein *righteousnes* and *peace* doe embrace each other, the scepter whereof is a righteous scepter<sup>c</sup>, cannot accord with the Kingdome of Sathan, wherein are nothing but hellish horrors, abominable blasphemies and impieties: neither can the subjects of Christ haue any correspondence or agreement with the slaues and vassalls of Sathan: who are, as our Sauour describeth them; workers<sup>d</sup> of wickednes; Christ his subjects and seruants, are opposite and spirituall combatants with all vnrighteousnesse; for whose fouer is borne of God,<sup>e</sup> doth not commit sinne.

Not that the regenerate are, or may bee free from euery act of sinne (as the<sup>f</sup> Catharists, olde Pelagians, and our new vpstart Anabaptists fondly dreame and imagine) for if a man say that he hath no sinne, he deceiueth himselfe, and the truth is not in him, 1 Ioh. 1. 8. Thoughts of absolute perfection are erroneous. The Apostles ayme is onely to set downe the end of regeneration, the<sup>h</sup> abolishing of sinne, or to shew the effect<sup>g</sup> of an efficient cause, what a struing against sinne there is in those, whom GOD in the wombe of the Church by his viuiifying and quickning spirit, hath begotten vnto the state of grace, through the<sup>i</sup> immortall seede of the word; they cannot bee wicked following the counsells, and consultations, the projects, practises, and proceedings of the vnregenerate. Their Motto is that of the Poet, *odi profanum vulgus*,<sup>k</sup> I hate the profanenesse of the common people, and they say in the words of the Psalmist, *Goe from mee, yee workers of iniquity; for I will*

will keepe the commandements of my God. Like cause like effect<sup>1</sup>. Therefore the regenerate hate sinne as their heauenly Father doth: <sup>m</sup> in the same manner, though not in the same degree and measure.

And as an Artificer studieth not to erre in his worke: so neither the regenerate, Gods new-workmen, knowing that the end of their new-creation was to liue piously towards God, giuing vnto him that inward and spirituall worship of the heart, <sup>n</sup> wherein he <sup>n</sup> especially delighteth; seruing him that <sup>p</sup> searcheth the heart and reines, in truth and sincerity, yeelding vnto him spirituall and <sup>q</sup> faithfull worship, affiance, loue<sup>r</sup>, thankfulnessse, <sup>s</sup> feare and reuerence: And knowing that another end of their new-creation or regeneration, was to liue iustly towards their neighbours, without prejudice either to their persons or estates, through the lust of the eye <sup>u</sup>, sacriligious deuouring of consecrated things <sup>\*</sup>, robbing of the common-wealth, beating of <sup>x</sup> Gods people to peeces, grinding of the faces of the poore, by enclosures, ingrossings, fore-stallings, Monopolies, priuy <sup>y</sup> stealth, robbetrie<sup>z</sup>, piracie, vpholding theft in others by impunity like the rebellious Princes of Iudah <sup>a</sup>, that *loued gifts, and followed after rewards, and were companions of theeuers.* And moreouer, considering that the end of their new-birth, was to shew all commutatiue iustice and common equity, in their commerce, traffickings, and worldly negotiations; *they rob not the poore* <sup>b</sup> because he is poore: neither oppresse they the afflicted in the gate, remouing

*10mni causa  
producit effe-  
ctus sibi similes.  
Aret. in loc.  
m Non secun-  
dum omni mo-  
dam aqualita-  
tem, sed mag-  
nam similitu-  
dinem: vtralis  
sensu Dionys.  
Cartus. in  
1 Cor. 11. 27.*

*n Pro. 13. 26.  
o Deut. 5. 29.  
p Ier. 17. 10.  
11. 20.  
20. 12.  
Psal. 7. 9.  
q Psal. 73. 25.  
r Deut. 6. 5.  
s 1 Thes. 5. 18.  
t Heb. 12. 18.*

*u 1 Ioh. 2. 16.  
\* 2 Pet. 2. 14.  
x Pro. 10. 27.*

*y Zach. 5. 3.  
z Pro. 1. 17.  
a Isai. 23.*

*b Pro. 22. 22.  
Amos 5. 11.*

e Io. 12. 6.

d Pro 20. 14.

e Amos 8. 4.

Deut. 25. 13.  
f 14.

g Aa. 8. 19. 20.

h Isa. 55. 2.

*Anidū, anidū  
natura parum  
est. Chorus in  
Herc. Octao.**Sen. trag.*

k Phil. 3. 19.

l *Vix miserum**gloria pectus.**Chorus ibid.*m *Non hoc pri-**muū pectora**vulnus mea**ferserunt, gra-**uiora tali. Oc-**tauiā sen trag.*n *Hic nullo sine**beatu. — cop-**mis opes, garis**mbians, Et**congesto pau-**peris auro est.**Chorus in Her-**fur. Sen. trag.*

the ancient land-marks set by their fore-fathers. The sinne of factors, executors, depositaries, e Iudaizing in matters of assignement, and deputation, credit, trust and confidence, cleaueth not vnto them. They debase not that which they would buy<sup>d</sup> (saying with that crafty chapman in the Proverbs) it is nought, boasting afterwards of their good penny-worthes. They inhance not the prizes of things, e they count not f a stone and a stone, an Ephah and an Ephah, baggage, and abominable things. They offer no money for s the vnuendible gifts of the holy Ghost, neither purchase they the cure of soules; or h vnprofitable pardons and indulgences, with superstitious Papists; of the retayling Priests, and engrossing Iesuites. That which sufficeth nature, will not content greedie cormorants, i but they that haue God for their God, make not their belly their God<sup>k</sup>: they mind not earthly things, with those whose end will be damnation. The ambitious haue their anxieties: i neglect of the aspiring Hamans (desiring, not deserving honour) doth gripe and grieue their hearts, and much trouble the inward peace and tranquillity of their mindes. The renewed and resoluēd Christian careth not to be disesteemed: hee goeth through good and euill report, as being not the first or greatest wound which his heart hath felt, m and contentedly endured. The vsurers heart (according to his Art) goes after his couetousnesse, n hee seekes to glut his hunger-staru'd-appetite with gold; the new-borne Christian preferres diuine wisdome, sauing knowledge, and the sanctifying

graces:

graces of the spirit. And as for wrongfull detay-  
ning of the labourers hire<sup>o</sup>, the stray, or lost  
thing<sup>p</sup>, or that which was borrowed<sup>q</sup>, the sale of  
iustice or iniustice (taking gifts, which blinde the  
wise, and peruert the words of the righteous<sup>r</sup>) they  
accustome not themselves hereunto; neither pam-  
per they either Popish Priests, Monkes, or wande-  
ring Mendicants, without a righteous considerati-  
on of the<sup>t</sup> pouerty of their cause. But being cal-  
led vnto<sup>u</sup> liberty in giuing, and facility in<sup>v</sup> lending,  
equity<sup>\*</sup> in bargaining, and to haue regard vnto the  
vility and welfare of their neighbours, doing vn-  
to them, as they<sup>x</sup> would be done vnto; to keepe  
the couenants and conditions in all<sup>y</sup> contracts, to  
restore pledges<sup>z</sup>, to bee moderate in seeking their  
owne<sup>a</sup>, (not persecuting law suites with rigour and  
extremity;) to make<sup>b</sup> restitution for any the  
least vniust and iniurious behauiour, either to the  
party wronged, or to his kindred, or if none bee  
found, to God and the Church; knowing this, the  
new-borne giue not themselves ouer to the com-  
mitting of the vices which are contrary to the  
afore recited graces; for *whosoever*, &c. 1 *Ioh.* 3. 9.

<sup>o</sup> *Leu.* 19. 13.

<sup>p</sup> *Ver.* 6. 3.

<sup>q</sup> *Psal.* 37. 27.

<sup>r</sup> *Exo.* 23. 8.

<sup>s</sup> *Pro.* 29. 7.

<sup>t</sup> *Pro.* 11. 25.

<sup>u</sup> *Psal.* 37. 26.

<sup>v</sup> *Leu.* 25. 14.

<sup>x</sup> *Quod tibi fe-  
ri non vult, alte-  
ri ne feceris.*

*Math.* 7. 12.

<sup>y</sup> *Psal.* 15. 4.

<sup>z</sup> *Ezek.* 18. 16.

<sup>a</sup> 1 *Cor.* 6. 7.

<sup>b</sup> *Leu.* 19. 8.

And for as much as one end of their regenera-  
tion is to liue, as piouly towards God, righte-  
ously towards their neighbours, so soberly to-  
wards themselves; they will not therefore con-  
sume the creatures vnlawfully vpon their lusts,  
for the consummation and satisfying of their sen-  
sualities, and voluptuousnesse: they<sup>d</sup> beate downe  
their bodies, suffering not their hearts<sup>e</sup> to be ouer-  
charged with surfetting and drunkennesse; they

<sup>c</sup> *Iam* 4. 3.

<sup>d</sup> 1 *Cor.* 9. 17.

<sup>e</sup> *Luk.* 21. 34.



f *Modice .i.  
Medice.*

g *Opima san-  
ctas victimas  
ante aras se-  
sit. Manto in  
Hippolyt. Sen.  
Trag.  
h Rom. 12. 2.*

i *Aut aliud,  
aut nihil, aut  
male agendo.  
Sen.  
k Faciendo  
quod non est  
opus suum.  
Marlor in loc.*

l *Mich. 6. 8.*

doe not alwayes feast, but sometimes fast, vsing the creatures <sup>f</sup> sparingly for necessary sustentation, not intemperate ebriety, or any luxurious delectation; inordinate, or immoderate saturation. The replenish'd Altars of their gratefull hearts, send vp the incense of praise, offering rich<sup>s</sup> sacrifices to the God of all goodnesse, and not to the idoll of their owne bellies. Prouing and approuing that good, acceptable, <sup>h</sup> and perfect will of God, they will not figure and conforme themselues vnto this present world: but as being renewed in the spirits of their mindes, their conuersation shall in proportion answere Gods new worke of grace. And in a word, hence it is that they bend not their wits, or frame their imaginations to erre in their duties of righteousnesse and deuotion, or in their works of Religion and Christianity, leauing <sup>i</sup> them vndone, doing them amisse, or which is worst of all; working <sup>k</sup> wickednesse, which is none of theirs to doe; they will not gloze with Trencher Chaplaines, and sinne-soothing Parasites, or defend grace-despising-Atheisticall scoffers, or tolerate in any the least carnall contradictions, reasonings, and disputing against the beleeued truth: they will not lye with lyers, deceiue with deceiuers, blaspheme with blasphemers, profane the Sabbath, or runne vnto excesse of ryot with lewd libertines, deuoyd of restrayning grace. Their endeauours are, according to the exhortation of the Prophet *Micah*, <sup>l</sup> to doe iustly, to loue mercy, to walke humbly with their God; and to keepe themselues vnspotted of the world: for who-  
soeuer

foeuer is borne of GOD, doth not commit sinne.

In which proposition (as in all others) we haue  
a subiect and predicate : the subiect or thing spo-  
ken of, is the New-borne Christian : and the pre-  
dicate, that which is spoken of him ; hee doth not  
commit sinne,

*In omne propo-  
sitione.  
1 Subiectum.  
2 Predica-  
tum.  
3 Popula.*

In which words the Apostle layeth downe a  
two-fold description of a childe of grace.

*1 Natus ex  
Deo.  
2 Peccatum  
non facit.  
3 Etenim san-  
ctus.*

1 His celestially natiuity :

2 An holy antipathie, and contrariety vnto  
sinne and impiety.

The first poynts at God, the Author and effi-  
cient cause of the new birth.

Who



## CHAP. II.

Note 1.

Renati ex Deo  
nati.

Non sunt  
nati filii dei  
carnali & vul-  
gari modo, ex  
sanguinibus  
menstruis fe-  
mina, qui (vt  
Plin. l. 7. hist.  
nat. c. 15.) car-  
nali genera-  
tionis materia  
sunt. Sebast.  
Barrad. tom. 1.  
l. 4. cap. 10. p.  
140.

n lfa. 43. 1.

o Myseruant.

Ifa. 44. 1.

p lfa 19. 26.

q Fit, non nas-  
citur Christia-  
nus Tertul.

r Phil. 2. 13.

Who are New-borne, they are borne of God.  
Renued Christians are the Almightyes sonnes  
and daughters, <sup>m</sup> not by naturall generation,  
but spirituall regeneration.



Ngels differing in nature from men,  
(per antithesis) in opposition to men  
are termed the sonnes of God. *Iob* 1. 6.  
All men generally by creation are  
the children of God; Christ parti-  
cularly by eternall generation, and Christians spe-  
cially by the grace of regeneration. And this the  
Lord assumeth wholly vnto himselfe, saying, <sup>n</sup> I  
the Lord that created thee, O *Iacob*, and that for-  
med thee, O *Israhel*, &c. As if the Lord should haue  
said, It is not from either power or disposition of  
thine owne, that thou hast thy new-creation, and  
effectuall calling vnto the state of grace: but by  
me <sup>o</sup> *Iacob*, and *Israhel* whom I haue chosen, that  
thou art mine <sup>p</sup> inheritance, *Chap.* 19. 26. No man  
is borne <sup>q</sup> but made a Christian. Hereunto of our  
selues we haue neither power dispositiue, nor abi-  
lity preparatiue, neither skill nor will, but all from  
him who <sup>r</sup> worketh in vs both to will and to doe  
of

of his good pleasure. Why<sup>f</sup> is not one Christian borne of another? it is the demaund of St. Augustine; hee answeres it thus: because (saith hee) it is not generation, but regeneration which makes a Christian. No man<sup>t</sup> being onely naturally borne, but by being New-borne, is cleansed from his iniquities. As sinne is by propagation, so righteousness by regeneration<sup>a</sup>. The corne \* yeeldeth chaffe, the circumcised conuayeth the fore-skinne of the flesh, and the faithfull infidelity vnto their posterity. Wherein lyes the fault? not in the grace of regeneration, which is a worke of Gods diuine and blessed spirit; but in the corrupt seede of mortall mans viciofity and carnality. Parents cannot conuay vnto their posterity, that which they neuer had in themselves, as of themselves. Man may beget a sonne, as Adam did \* Seth, in his owne likenesse, (not after the image of GOD) which S. Paul expoundeth of<sup>a</sup> knowledge, <sup>b</sup> righteousness and true holiness; but in his owne likeness for misery<sup>c</sup>, mutability<sup>d</sup>, mortality<sup>e</sup>: hauing a priuation of all vertues, and a deprauation of all the faculties of the soule, and members of the body. It is GOD alone which changeth the heart, rectifieth the iudgement, restraineth the will, sanctifieth the affections, reformeth our man-

*f Quare de Christianis non Christianum nascitur, nisi quia non facit generatio, sed regeneratio Christianos.*

*Aug. tom. 7. de pec. mer. & remis. cons. Pelag. l. 3. c. 9. p. 727.*

*e A peccatis nemo nascendo, sed omnes renascendo mundantur. Idem. u Peccatum ex propagatione, quemadmodum infirmitas ex regeneratione. Idem.*

*\* Frumenta paleam, & praputium circumcisum, fideles infidelitatem in posteris traiciunt. &c Idem.*

*x Gen. 3. 30. anno mundi 130.*

*a Col. 3. 10. b Eph. 4. 24.*

*c Conceptio nostra est culpa, nasci miseria, viuere paena, mori angustia. Io. Gerh. Med. 38. d Hominum quid vita? Cylindrus. Dum crescit, simul decrescit, dum augetur simul minuitur. Idem. e Heb. 9. 27. Quid est homo? mancipium mortis, viator transiens, bulla leuior, momento breuior, imagine vanior, somno inuior, vitro fragilior, ve ro mutabilior, vniuersa furacior, somno fallacior. Nil nisi terra sumus, sed terra est nil nisi fumus: Sed nihil est fumus; nos nihil ergo sumus. Io. Gerhard: med. 38. p. 283.*

f 10. 1. 13. Both  
*Bede and Tho-*  
*mas Aquinas*  
 by bloud vn-  
 derstand *femi-*  
*na maris* &  
*famina a com-*  
*plexu coniugii,*  
 which though  
 they haue the  
 first place in  
 naturall ge-  
 neration, yet  
 none in spiri-  
 tuall regene-  
 ration. *Sebast.*  
*Barrad. tom. 1.*  
*l. 4. c. 10. p. 140.*  
*g. 1. am. 1. 17.*  
*h. Coronis A-*  
*mes. art. 1. de*  
*elect. p. 66.*

ners, conformeth vs vnto the image of his sonne  
 which formeth vs a new in the mold of the word  
 by his holy Spirit. No man by nature is the New-  
 man. The spirituall birth is not off bloud, nor of  
 the will of the flesh, nor of the will of man, but of  
 the will of God. The power to become a childe  
 of God, is not from beneath, but from aboue;  
 euery good & perfect gift is from aboue, and  
 commeth downe from the Father of lights. As  
 many as receiued him, to them hee gaue power to  
 become the sonnes of God.

*Obiect.\** Faith in order of time (say the remon-  
 strators) goeth before adoption, and is the cause  
 that any are the children of God: for they that re-  
 ceiue Christ by faith, he makes them his children.

*10. 1. 12.*

I answer: if they vnderstand such an order as  
 is betweene generation, and filiation; vocation,  
 and the function or execution thereof; (which is  
 not any reall, but rationall order; to be distingui-  
 shed rather by apprehension of thought, then di-  
 stance of time) they say nothing to the point.

Secondly, if with the Romanists they interpret,  
 that power to become the sonnes of God, not of  
 any present dignity accompanying faith; but of  
 some absent and future power; the very words of  
 the Apostle refute them: where *Beza* rendreth the  
 word in the originall<sup>k</sup> in the time perfectly past,  
 and not in the future: to signifie that wee were  
 made the sonnes of God, and then beleueed; or  
 else to giue vs to vnderstand, that there is no other  
 distance betweene faith, & this dignity of filiation,

or

*i. Ius illud fili-*  
*ationis. Idem.*

*k. γέννησθαι, ut*  
*facti sint, non*  
*ut fiant Beza. 10.*  
*10. 1. 12.*

or of becomming the sonnes of God ; then there is betwixt generation and the indiuiduall honour thereof. As dignity and honour accompanieth the childe of a Prince or Noble man : so the honour of being the sonnes and daughters of God, goeth with the New-birth and faith. For charity and dignity caused by the charity or loue of God in the phrase of the Apostle, signifieth one and the same thing : <sup>k</sup> Behold what loue, that is, what dignity and honour of loue the Father hath shewed vnto vs, that wee should be called the sonnes of God. The Apostle *S. Paul* <sup>l</sup> speaketh of the transcendencie and exceeding greatnesse of the power of God towards beleeuers : and teacheth the Ephesians to pray for the manifestation thereof in themselves, knowing that without it they should be altogether weakenesse and infirmity it selfe, altogether backward, vnwilling and indisposed vnto that which is good, If God open not our hearts, as once he did the heart of *Lydia* <sup>m</sup> ; wee are altogether deficient : wee faile, and come short of grace.

<sup>k</sup> 1 Ioh. 3. 1.

<sup>l</sup> Eph. 1. 19.

<sup>m</sup> Act. 16. 14.

To be borne of God, is to receiue power of God, to become his children, who were by nature the sonnes and daughters of men ; but now, by a supernaturall power, and worke of grace ; are made <sup>n</sup> the children of Almighty God. So Saint *James*, <sup>o</sup> of his owne will begat hee vs by the word of truth. That Christ is the Adopted sonne of God we read not <sup>p</sup> ; nay, we are taught the contrary by *Athanasius*, namely ; that hee was begotten of the Father before all worlds. The Scrip-

<sup>n</sup> *Efficimur autem per gratiam, non per naturam. Nam si per naturam filii essemus, nunquam aliud fuissetus. Iam in Pagnin. Lucens. Isag. l. 3. c. 24.*

<sup>o</sup> *Voluntarie genuit. Iam. 1. 18.*

<sup>p</sup> *Sant. Pagnin. Ibidem.*

q Rom. 8. 15.

25.

Eph. 1. 5.

Gal 4. 4. 5.

1 Non coe-  
quante natu-  
ra, sed adop-  
tante gratia  
renascimur.

Sant. pag. Lu-  
cens. 1. 13.

c. 24. vt supra.

s Eph. 4. 22. 23.

\* Col 3. 10.

2 Cor. 5. 17.

t 1 Pet. 2. 2.

u Opera trini-  
tatu.

1 Quo ad in-  
tra

2 Quo ad ex-  
tra.

1 Diuisa &  
in communi-  
cabilia.

2 Indiuisa &  
incommunica-  
bilia.

\* Athanas.

Quicumq; vult.

tures in sundry places make mention of our adop-  
tion: <sup>q</sup> which euermore is <sup>r</sup> effected not by natures  
efficacie and co-equality of vertue with the po-  
wer and working of the Adoption of grace. Ha-  
uing put off the Old-man, <sup>s</sup> which is corrupt, ac-  
cording to the deceiueable lusts, and being renew-  
ed in the spirits of our minds: putting on the new  
man, which is renewed in <sup>\*</sup> knowledge, righteouf-  
nesse, and true holinesse; being in Christ and new  
creatures, (2 Cor. 5. 17.) and as <sup>t</sup> new-borne Babes,  
desiring the sincere milke of the word; the rea-  
son is rendred by the Apostle: for we are his new  
workmanship, created in Christ Iesus vnto good  
works. The works of the Trinity (as the <sup>u</sup> Schoole-  
men speake) are either internall, or externall: the  
internall works, such as the Father to beget, the  
Sonne to be begotten, and the Holy Ghost to pro-  
ceede; they call diuided and incommunicable:  
because what the one person doth, the others doe  
not. For the Father <sup>\*</sup> is made of none, neither  
created nor begotten. The Sonne is of the Father  
alone, not made, nor created, but begotten. The  
Holy Ghost is of the Father and the Sonne, nei-  
ther made, nor created, nor begotten, but pro-  
ceeding.

The second sort of the works of the Trinity,  
are externall: such are, our election, creation, re-  
demption, iustification, sanctification, preservation,  
and the like; and therefore are called vndiuided  
and communicable works: for that they cannot be  
appropriated to any one person, but may indiffe-  
rently be applied vnto the three persons in the Tri-  
nity.

Who.



Whosoeuer is borne of God, it is an indefinite speech, not pointing at any singular person, (as Iohn Baptists finger did at Christ, when hee said; *Behold the Lambe<sup>x</sup> of God, &c.*) but inclusiuely comprehending the three persons in the Trinity; insinuating that it is of God the Father, God the Sonne, and God the Holy Ghost, that we are new-borne.

x Io. 1. 29.

a Gen 11. 1.  
b *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & vnum omnia, Aug. l. 6. de trim. c. vii. Demi est indiuisa, vnum in trinitate, & inconfusa, trinum in unitate. Iustinus.*  
c 1 Ioh. 1. 5.  
d 1 Tim 1. 17.  
e 1 Reg. 8. 27.  
f Iam. 1. 17.  
g Psal. 104. 5.  
103. 25.  
136. 5.

Wisd. 11. 17.  
h Io. 1. 1. 2. 3.  
Heb. 1. 2. Ignatius in epist. ad Tarsens.  
Iustinus Martyr. in oratione ad Gracos. Ire. nem. l. 2. c. 2.  
aduers. haeres. Athenagoras

As the Trinity wrought in the Creation: so they are Agents likewise in our sanctification, regeneration, and thelike. In the beginning<sup>a</sup> God created, &c. *dij creauit, &c.* where Moses conioyning a Nowne plurall, signifying God, that is, the Trinity; with a verbe singular, signifying to create; giues vs to vnderstand, that a Trinity of persons in the vnity of Essence, created the world. That the Father, Sonne, and Holy Ghost, three persons, and one onely God; most<sup>c</sup> simple, without mixture or composition; eternall<sup>d</sup>, without beginning or end; infinite<sup>e</sup>, without comprehension of place or thought; constant<sup>f</sup>, without shadowe of change; absolute in power, holinesse, and glory, laid the foundations<sup>g</sup> of the earth, that it should not be remoued for euer. *Dixit & factum est*: hee spake the word, and all things were created.

The Sonne<sup>h</sup> likewise, the second person in the Trinity, was an Agent in the Creation, co-operating with the Father. And the Holy Ghost is said, when the earth was without forme, to haue<sup>i</sup> moued vpon the waters: by a word which signifieth

in his Apologi for the Christians. Clemens Alexandrinus lib. Pedagog. Tertull. Apologet. Sanctus Cyprian, contra Iudaos. i Gen. 1. 2.



to sit, hatch vp, and breed life ; in which respect he is termed the quickning spirit. By the word of the Lord were the heauens made, and all the hoast of them by the breath of his mouth. Where wee haue<sup>k</sup> *Iehouah*, the Father ; the Word<sup>l</sup>, the Sonne ; and the Spirit, or Holy Ghost<sup>m</sup>, all ioyntly concurring, in creating ; and conseruing the world, with the creatures therein. Thus in the externall worke of iustification, and sanctification (wherein the guilt and impurity of sinne are not imputed to vs) they worke ioyntly : 1 Cor 6. 11. yee are washed, iustified and sanctified, in the name of the Lord Iesus, and by the spirit of our God.

There are two parts of Sanctification. First, mortification through the vertue of Christs passion, *Rom. 6. 7*. Secondly, viuification, or quickning vnto newnesse of life, by the powerfull rising of Christ from the dead, *Rom. 1. 4*. and both are the workes of the Trinity. Wee are washed in the name of the Father, iustified in the name of the Sonne, and sanctified in the name of the Holy Ghost. And thus *Act. 20. 28*. redemption, sanctification, and regeneration, are indifferently attributed vnto each of the three persons. As in the Creation, when the earth was without forme, the spirit moued vpon the waters : so in our redemption and regeneration, when the minde of man was

k Psa 33. 6.

*Iehouah.*

*Verbum.*

*Spiritus.*

*Iehouah Exo.*

15. 3 ab *Hauah*

Or *Hahah esse :*

*ita deus est a*

*se ipso, vt sit*

*suum esse. Li-*

*tera omnes (in*

*Iehouah) sunt*

*spirales, vt de-*

*metetur deum*

*esse spiritum.*

*P. Martyr. loc.*

*com. c. 11.*

l Sicut mens

cogitando in

seipsum refle-

ditur, &

λόγος inter-

num gignit :

ita mens illa

aterna, quae est

Deus pater,

in seipsum in-

tellegendo re-

flexa, λόγος

aternum modo

ineffabili ge-

nitur : & sicut

exterior λόγος

λόγος interioris effigies quasi est :

ita aternus ille λόγος

aterni patris imago est, & maiestatis charader,

Heb. 1. 3. λόγος quasi λόγος,

the person speaking with, or by the Father.

λόγος verbi Dei argumentum & subiectum.

*Act. 10. 41, Luk. 24. 27. Io 5. 45 Act. 3. 22. 3. 25. m*

*Spiritus, quia spiritualis, sine ex-*

*pers corporis, Luk. 24. 39. 2. quia spiratur a patre, Isa 61. 1. Luc. 4. 18. & a filio, Io. 20.*

*22. ergo dicitur spiritus filii, Gal. 4. 6. ab vtriusq; procedit, Io. 14. 16. 15. 26. Spiritus*

*Sanctus, Isa 63. 10. 2 Cor. 13. 14. id est, sua natura & effectus, quia electorum sancti-*

*ficator, 2 Cor. 3. 18.*

υποτακτος  
quasi λόγος, the per-  
son speaking with, or by the Father. λόγος verbi Dei argumentum & subiectum.  
Act. 10. 41, Luk. 24. 27. Io 5. 45 Act. 3. 22. 3. 25. m Spiritus, quia spiritualis, sine ex-  
pers corporis, Luk. 24. 39. 2. quia spiratur a patre, Isa 61. 1. Luc. 4. 18. & a filio, Io. 20.  
22. ergo dicitur spiritus filii, Gal. 4. 6. ab vtriusq; procedit, Io. 14. 16. 15. 26. Spiritus  
Sanctus, Isa 63. 10. 2 Cor. 13. 14. id est, sua natura & effectus, quia electorum sancti-  
ficator, 2 Cor. 3. 18.

without

without forme, the spirit moued vpon the sinfull waters of our soules. God the Father said, Let there be light in the greater world, and God the Sonne and Holy Ghost said, Let there be knowledge in the soule of man the lesser world. Let there be a firmament (said the Father) let the will of man be confirmed in that which is good, said the Sonne and Holy Ghost. God the Father said, Let the waters be gathered together in one place: God the Sonne and Holy Ghost said, Let many graces bee vnited in one soule. God the Father said, Let there bee lights in heauen. God the Sonne and Holy Ghost said, Let the lights of Faith, Hope, and Charity bee fixed in the beleeuing soules. God the Father said, Let there be flying fowles. God the Sonne and Holy Ghost said, Let there be meditations in the minde of man flying vpwards, and soaring aloft by spirituall and heauenly-mindednesse. God the Father said, Let vs make man in our image<sup>n</sup>. God the Sonne and Holy Ghost said, Let man bee made vnderstanding, *Col. 3. 10.* wise, iust, *Eph. 4. 24.* and holy, *Heb. 6. 27.* according to our likenesse. In the creation God the Father breathed into man the breath of life, or rather as it is in the Hebrew verity; the breath of liues: In him wee liue, moue, and haue

n Gen. 1. 26.  
Which image  
consisteth of  
four parts &  
excellencies.

1 A reasonable  
and immortall  
soule, *Io. 1. 4.*  
*Iob 10 12.*

2 True wisdom  
adorn-  
ing the same  
knowledge,  
*Col. 3. 10.* and  
holines, *Eph. 4. 24.* truth in  
the inward  
parts, *Psa. 57. 6.*

3 A body en-  
dued with  
beauty, strength  
& immortality,  
*1 Cor. 11. 7.*

4 Dominion and sovereignty ouer the creatures, *Gen. 1. 28.* *Psal. 8. 6.* *2 Cor. 15. 27.*  
*Pid Sebast. Barrad. de sac. tesu, tom. 3. comment. in concord. & 1st Euang. l. 10. c. 8 p. 446.*  
*Tho. Aquin. 1. p. 93. art. 4. imago creationis, Gen. 1. 24. 2. Recreationis siue renouatio-  
nis, qua in solis iustis reperitur. 3 Similitudinis, 1 Io. 3. 1. qua solum in beatis & glo-  
rificatis in calo. 1. Naturalis. 2. Supernaturalis. 3. Gloriosa. Factus est homo ad ima-  
ginem dei, secundum memoriam, intelligentiam & dilectionem; ad similitudinem, se-  
cundum innocentiam & iustitiam. Mr. Sent. l. 2. Dist. 6. Pictus est homo, & pictus à  
Domino Deo suo, Amb. l. 6. eximere. c. 8.*

OUR

our being, *Act. 17. 28.* from him haue wee vegetiue, sensitiue, and reasonable soules: ζῳή, καὶ νόησις, life, breath, and being. As wee haue our *esse* and being of nature from him: so likewise our *bene-esse*, our spirituall-well-being of grace. The Ministry of the Word is compared vnto a glasse: reflecting vnto the people of GOD his glory, which wee with open<sup>n</sup> face beholding, are changed into the same image, from glory to glory, but it is of the Lord the Spirit, *2 Cor. 3. 18.* God by his Word shining in our hearts (*Chap. 4. 6.*) Doth giue vnto vs the light of the knowledge of his glory, but it is, as the Apostle saith; in the face of Iesus Christ<sup>p</sup>: and *Chap. 5. 5.* Hee that hath wrought vs for the selfe same thing, is GOD, &c. The graces of corroboration, and Christs cohabitation with vs, are a graunt proceeding from the riches<sup>q</sup> of his glory. God<sup>r</sup> beginnes and perfects good workes, and worketh<sup>t</sup> in vs both to will and to doe of his good pleasure. It is God which deliuereth vs from the<sup>u</sup> power of darkness, and translates vs into the Kingdome of his deare Sonne: making vs meete to bee partakers of the inheritance with the Saints in light. By him are wee begotten againe, &c. <sup>v</sup> and *Ver. 23.* being borne againe, not of corruptible seede, but of incorruptible seede, by the word of GOD, which abideth for euer. Compare *Iam. 1. 18.* It is hee which hath called vs out of darknesse, into his meruailous light<sup>x</sup> and vnto grace; that wee<sup>y</sup> should inherite the blessing. Wee are his<sup>y</sup> workmanship, created in Christ Iesus vnto good works.

o 2 Cor. 3. 18.

p 2 Cor. 4. 6.

q Eph. 3. 16. 17.

r Phil. 1. 6.

s 2. 13.

t Col. 1. 12 13.

u 1 Pet. 1. 3.

x 1 Pet. 1. 9.

y 3. 9.

y Eph. 2. 10.

works. Louing GOD, or ouercomming the world, 1 *ioh.* 5. 41. wee are borne of him; and know him\*, and heere, not committing sinne, we are borne of God: Hee is the Author of our regeneration or New-birth, which in

1 John 4:7.

Scripture is called the first resurrection. *Rev. 20. 6.*

( \* \* )



## CHAP. III.

*That man in the state of nature and corruption,  
bath neither power disposing him, nor ability  
preparing him, to the receiuing of grace, or  
to become a spirituall man, and New-borne  
Christian.*

## SECT. I.

*How farre a naturall man may proccede.*



He Scripture evidenceth the carnall mans insufficiencie for the enter-tainment of grace: of such Christ saith, that without him they can doe nothing; that is, not simply and absolutely, but comparatiuely, nothing so much as others that are gracious, and New borne Christians.

Yet (I confesse) they may, though reprobate persons, goe some degrees in Christianity. And this the word doth witnesse by a foure-fold attribute giuen vnto them.

1 Pru-

1. Prudence: howsoever like *Ephraim* they are sometimes Doues deceiued, <sup>a</sup> without an heart.

1 In matters spirituall, when in the quest and pursuit of their saluation, they make not to Almighty God, the strong rocke of their defence, but make wrack vpon the sands, the vnſure ground of Masses, Trentalls, Indulgences, Pardons, the number, (not the weight) of Prayers: nay, vpon their owne good workes, which are no better then sinnes, passing the sands in number.

2 In matters temporall, when from the breasts of consolation and refreshing, they flye and call to Egypt, or goe to *Asshur*.

Yet for the most part they are subtile and wise in their generations <sup>b</sup>.

2. Pharisaicall righteousnesse <sup>c</sup> which is <sup>d</sup> bare speculatiue knowledge without practise & action.

The summe of Christian Religion, is to imitate him whom wee worship <sup>e</sup>, and the things of our Religion consist in deedes <sup>f</sup> and not in words. Christians <sup>g</sup> should not onely say but doe. But alas! na urall men <sup>h</sup> they may haue much science, but little conscience; because whilst they <sup>i</sup> speake Gods word, they doe their owne workes.

3 They may in some sort be deuout, and giuen to prayer: but the dead flye of hypocrisie marres this sweet oyntment: for their orizons are but babblings, and their supplications but eye-seruice: they inuocate God, whilst hee seemes to behold them with the eye of his grace and fauour, in the dayes of their prosperity; or whilst the world lookes on them, applauding their goodnesse: so

E 2

that

1 Prudence.

a Hof. 7. 11.

1 De Iudais

monum rema.

is dicit Pau-

lus. Rom. 2. 18.

quod habeant

cognitionem

legis, & pos-

sint, alios in-

dicare, sed quod

ipsi non faci-

ant legem.

Dr. Bens. in

Hof. 7. 7 p. 70.

71.

b Mat. 11. 35.

2 Righteons-  
nesse.

c. Mat. 5. 20

d Nuda 705.

ois & subtilis

diuicia.

e St. August.

f Iustitiam

gē λίαν μόνον

αλλά ὅτι ἐναι

πρὸς χριστά-

νός. Ignatius,

h Multum sci-

entia, parum

conscientia

Io. Gerhard op.

med.

i Dicunt qua

desunt, faci-

unt qua sua

sunt. D. Boys.

possil.

3 Denotio.

k Math. 6. 5.  
l Ioh. 4. 22

that whilst they pray to be seene of men<sup>k</sup>, they adore some idoll of their owne, and worship<sup>l</sup> they know not what.

4 Earnest en-  
deavours,  
m Ie. 16. 2.

They may haue not onely thoughts, but euen desires & endeauours of<sup>m</sup> doing God good seruice: all which are either blasted in the bud, or interrupted from progresse and growth vnto maturity.

## SECT. II.

*The naturall man hath not onely his impediments and pull backes, but contrarieties, oppositions, and enmities vnto the state of grace, for*

n I Cor. 2. 14.

I **H**E vnderstandeth not the things of the Spirit<sup>n</sup>, they are foolishnesse vnto him, neither can hee know them, because they are spiritually discerned. Naturall men (like the Sadduces) they erre, not knowing the Scriptures<sup>o</sup>, hauing not the knowledge of saluation<sup>p</sup>, being vnexpert in the word of righteousnes, and like the Gentiles, a voyd of sound knowledge, sitting in darknesse, and in the shaddow of death; their darkned mindes mislead them<sup>r</sup>, their<sup>s</sup> benumbed consciences abuse them, making them to feede on ashes<sup>t</sup>; their wills are enhrallled<sup>u</sup>, their hearts hardened vnto euill, Ephe. 4. 18. their affections disturbed and disordered, Iam. 4. 11. Gal. 5. 17. Iob 15. 16. the senses of their bodies are as<sup>v</sup> Por ers to let in sinnes, and instruments to execute<sup>x</sup> the same.

o Mat. 22.

p Luk 1.

q Rom. 1.

r Eph. 4. 17. 19.

s Tit 1. 15.

t Eph. 4. 19.

u Mark. 10. 10.

v I Cor. 8. 7.

x I say 44. 10.

y Rom 7. 23.

6. 20

\* Math. 5. 29.

z I am. 4. 11.

aa Gal. 5. 17.

ab Iob 15. 16.

ac Ro. 6. 12. 13.

3. 13.

2.

Secondly, they haue not onely in them an vt-

ter



ter<sup>a</sup> disability, but an<sup>b</sup> enmity vnto that which is good; and a naturall pronenesse vnto all manner of euill: whereby it comes to passe, that their hearts being corrupted, their mindes and consciences defiled; out of the euill treasure of their polluted and depraued hearts they produce<sup>c</sup> nothing but swarmes, and coueyes of sinnes. Nature degenerated cannot doe the works of the regenerate: they fauour<sup>d</sup> continually of that sinfull liquor wherewith in *Adam* they were seasoned. What is light vnto darknesse<sup>e</sup>, or an euill will to the working of good? It is the nature of darknesse to eclipse and obscure the light, and of a froward and peruerse minde to preuent good actions. They may see and approue with *Medea*<sup>f</sup> the things which are honest and good, notwithstanding they will follow the conducts of their sensuall and sinfull & vnbrideled wills. The veile of *Moses* being not taken from their blinded mindes<sup>h</sup>, becomming vaine in their inuentions, through the darkning of their foolish hearts<sup>i</sup>; they haue their carnall reasonings and contradictions against the regular precepts of Preachers, against their publique ministring and dispe<sup>sing</sup> of the word of righteousnesse. Those high imaginations of theirs which should bee deiectioned, are by them<sup>k</sup> erected, and exalted against God, and the gracious influence, and operations of his blessed Spirit.

What will<sup>l</sup> this babler say? it was the bellowing of those Kine and Bulls of Bashan, the Epicures<sup>m</sup>, Stoicks, and Athenean Philosophers, who (in the heat of their conflicts with the Apostle)

E 3

belched

a Rom 7.18.  
b Rom 8 7. in  
abstracto.

c Math 15.19.  
Mark 7.24

d Quosemel est  
imbura recens  
seruabit odo-  
rem testa diu,  
Ecc. Hor.

e Quid tene-  
bra ad lucem?  
quid voluntas  
mala ad bonū  
cooperabun-  
tur? Syntag-  
ma. Wigand.  
p.125.

f Video melio-  
ra, prob que;  
deteriora se-  
quor Med. sen.  
Trag.

g Sic volo, sic  
iubet, stat pro  
ratione volun-  
tas

h 1 Cor. 3.14.  
15.

i Rom. 1.21.

k 2 Cor. 10.5.

l Quil vult  
sermologus  
hancire,  
Act. 17. 8.  
m Epicurus de  
grege porci.  
Hor.



m 2 Cor. 10. 5.

n Gal. 5. 17.

o *Gratia infusa.*p *Gratia effusa.*r *Gratia defusa.*

2 Cor. 3. 5.

s Tit. 3. 3.

*Epimenides.*

t Tit. 1. 16.

belched out their horrible and hideous blasphemies and euill speeches: intimating and pretending that they would not be brought into<sup>m</sup> captiuitie, vnto the obedience of Christ. The flesh euer lusteth in them against the spirit<sup>n</sup>, and neither can, nor will they doe the things they should. They cannot thinke a good thought, which is a grace<sup>o</sup> infused; nor speake a good word, which is a grace effused and<sup>p</sup> vttered; nor doe a good work, which is a grace<sup>r</sup> diffused, and spread abroad. For what is sinfull mans sufficiency, without God, but impotency and deficiency, not onely a naturall procliuity vnto all manner of impieties, but refractarinesse, and rebellion against God and his Law: *Paul* by the penfill of the Spirit, paints them out in their colours, when he calls them foolish, disobedient<sup>f</sup>, decciued, seruing diuers lusts and pleasures, liuing in malice and enuie, hatefull, and hating one another. These are sinne tutors, Doctōrs of iniquity, reading Lectures of damnation to seduced nouices, and silly Profelites: who subuert whole houses, teaching things which they ought not, for filthy lucre sake. Like the *Cretians*, they are alwayes lyars, euill beasts, slowe bellies. To their vnbeleeuing mindes nothing is pure, but euen their consciences defiled: professing that they know God, by their workes they denie him,<sup>t</sup> being abominable, and disobedient, and vnto euery good worke reprobate. These are those children of disobedience, in whom *Sathan* ruleth and reigneth, leading them captiue to doe his will. His workes they will doe, because they are of their Father

ther the deuill <sup>u</sup>. The naturall man <sup>\*</sup> is termed  
sometimes the earthly <sup>x</sup>, sometimes the carnall man  
(Rom. 7.) and sometimes the old man <sup>y</sup>, and his <sup>z</sup> old  
age hath instructed him in a world of wickednes:  
and that which is seated in the bones, will neuer  
out of the flesh. When the Leopard shall change  
his spots, and the Æthiopian his skinne, then shall  
they being accustomed to doe euill, learne to doe  
well. The whole world lyeth in wickednesse.  
The children of this world are an euill and adulte-  
rous nation and generation, prodigall children <sup>a</sup>,  
vniust stewards <sup>b</sup>, vnprofitable <sup>c</sup> and euill <sup>d</sup> ser-  
uants; workers of wickednesse <sup>e</sup>, a generation of  
vipers <sup>f</sup>, children of that euill one the deuill <sup>g</sup>, dead  
in sinnes and trespasses, and can we expect that any  
goodnesse should proceede from *Gadarenes*, or that  
fwinish, lustfull, luxurious, and sinfull men should  
haue in them any strength of grace to bring forth,  
as of themselves, the fruits, and works of righte-  
ousnesse? The regenerate onely who haue their  
share in the New-birth can doe this.

u lo 8.44.

<sup>\*</sup> οὐρανός.

1 Cor. 2. 14.

x 1 Cor. 15.

y Rcm. 6. 6.

Eph. 4. 22.

Col 3. 9.

z *Æsai ne-  
quissia longa  
magistra fuit.*

a Luk. 15.

b Luk. 16.

c Math. 25.

d Math. 18.

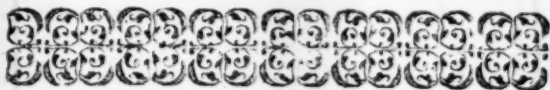
e Math. 7.

f Mat. 3. & 12.

g Math. 13.

z Ioh. 13.

Act. 13.



## CHAP. IIII.

## SECT. I.

*Of regeneration, and what it is to be a New-borne Christian.*



Regeneration, it is a grace of God, by which through a gift of the Spirit<sup>h</sup>, the Ministry of the<sup>l</sup> Gospel, and the effectuall working of Baptisme<sup>k</sup>, the old man being mortified, the new man raised vp, and the whole man in both soule<sup>l</sup> and body<sup>m</sup> viuiified; they that are thus renued, hauing the righteousness of Christ imputed, the testimony of their sinnes pardoned, and the hope of eternall<sup>n</sup> life and glory to be receiued; they walke, and talke, and leade their<sup>o</sup> liues as become New-borne Christians, in all peace and godlinesse: perseuering in grace, vntill that ancient society of the soule and body be

h Act. 2. 38.

i Pet. 4. 14.

j Or. 3. 10. 12.

k i Pet. 1. 19. 23.

2. 2. 21.

2 Pet. 1. 3.

l Oh. 1. 1.

Rom. 1. 16.

15. 19.

i Cor. 1. 18.

2 Cor. 10. 4. 5.

Gal. 3. 1.

k Duo scopi  
propositi sunt  
in baptismo.

1. Ut aboleret  
eorum peccati.

2. Ut viuat

spiritus, & fructum habeat homo in sanctificatione & Basil. de spiritu sancto. Cap. 15.

Via. Rom. 6. 3. 6 i Pet. 3. 21. Tit. 3. 5. l i Thel. 5. 13 Eph. 12. 23. m 2 Cor. 5. 1.

n i Pet. 1. 5. o Regeneratio alterius vita initium est (quod etiam ipsum nomen declarat) & Basil. de spiritu sancto. c. 15.

diuelled,

dinelled, and fundred; vntill death by an insensible  
surprise suffocate the inuironed heart, and there be  
a cessation<sup>r</sup> of the soules functions: because as *S<sup>t</sup>.  
Peter* speaketh; they are kept by the power of God  
vnto saluation, *1 Pet. i. 5.*

And to speake effectually of Renouation, from the effect; It is the changing of flesh into the Spirit, without which we can neither be made members of that inuisible Church militant heere on earth, whose names are written in heauen; nor inheritours of glory with the Saints in light in the inuisible Church triumphant in heauen: which our Sauour secretly insinuateth and suggesteth, in those words of his vnto *Nicodemus*. Except a man bee borne againe of <sup>r</sup> water, and of the Spirit, he cannot enter into the Kingdome of God. And this changing of the flesh into the Spirit, it is not the annihilating of the humanity, but the abolishing of the immanity; the quelling, and killing of the obliquity, and impiety therein. In the body there is mortification: the body being dead because of sinne; in the soule there is viuification: the Spirit being life because of righteousnesse. There is in the new man, as the flesh, and the body: so the soule, and the Spirit: Compare *Math.* 10. 28. with *Jo.* 3. 6. The<sup>n</sup> flesh hereby is no way impaired: onely the \* body of sinne in the flesh is put off: whereby, of sinners, we are made Saints; of wic-

p *Scaliger*, his  
definition of  
death.

q Hcb. 12. 23.

r 10.3.5.

*I. Aqua. (Baptis-  
matus) mor-  
tus exhibet ima-  
ginem, corpus  
velut in sepul-  
chro recipient,  
spiritus vero  
vim viuificantem  
immittit, a  
morte peccati  
renouans ani-  
mas nostras in  
vitam nouam.  
Hoc igitur est  
nasci ex aqua  
et spiritui, quasi  
mortificatio  
perficiatur in  
aqua, vita vero  
nostram opera-  
tur spiritus.  
αὐτὸς ἐστι τὸ ὕδωρ  
καὶ τὸ πνεῦμα, αὐ-  
τὸς ἐστὶν ὁ θεός,  
ἐκ τοῦ πατρὸς  
γεννητός· καὶ  
τοῦ υἱοῦ συν-  
συστατός· μετὰ  
τῷ πατρί· ἀ-  
νάστατος· ὁ  
κύριος· ὁ θεός·*

*sententia. S. Basil. ibid lib. de spiritu sancto, c. 15. t Rom 8. 10. Rom 6. 2. 11. 1 Pet. 2. 14.*

11 Quemadmodum ferrum ab ignis assidue usu, Et ipsum quoque, in ignem euadit, propria in natura remanens; sic fidelium, spiritumque habentium caro transmutatur, totaque spiritalis est reddita. Chrysost. hom. 13. in epist. ad Rom. tom. 4. \* Col. 2. 11.

ked, holy ; of iniurious, iust, innocent, and harme-  
lesse ; of polluted, vndeified ; and of euill compa-  
nions seperated from sinners. *Heb. 6. 27.*

In the heart there is the Spirit of supplication,  
at least, we haue the grace of deuotion, not (with  
Papists) to inuocate the Saints ; but the God of  
Saints ; the Creator, and not the creatures ; to a-  
dore and inuocate a <sup>x</sup> Trinity of persons in the v-  
nity of Essence.

x 1 Ioh. 5. 8.

In the minde there is innouation : wee are re-  
newed <sup>y</sup> inwardly in the spirits of our mindes by  
the Holy Ghost. And albeit there is not any me-  
tamorphosis, transmutation, and conuersion of  
the manhoode into the Godhead, yet by an effe-  
ctuell operation of the Spirit, there is such a blef-  
sed participation of grace and sanctification, that  
hereby (as *S<sup>t</sup>. Peter* speaketh) we are made <sup>z</sup> parta-  
kers of the diuine nature.

y 1 Th. 3. 5.

z 1 Pet. 1. 4.

*Non per par-  
ticipationem  
essentia, sed  
per communi-  
cationem in-  
finita.*

a 1 Pet. 3. 3.

b Psal. 45. 13.

The part renewed is the whole man, both soule  
and body ; whose <sup>a</sup> adorning is not outward, in  
long lockes, plaited haire, wearing of gold, or put-  
ting on of gorgeous apparell : but rather <sup>b</sup> inward,  
in the hidden man of the heart, the soule being  
beautified with a meeke and quiet Spirit, which is  
a precious thing in the sight of God. Christ dwels  
in their hearts <sup>c</sup> by faith, quickning their soules  
and bodies by his Spirit, vnto a liuely energie,  
and expression of the acts of grace. This work-  
ing of the Spirit, it is like the Dew of Hermon,  
which fell vpon the hill of Syon <sup>d</sup>, moystening the  
earth, and causing the vallyes thereof to fructific  
and bring forth fruit.

c Epho 3. 17.

d Psal. 132. 3.

The

The grace of God, it is *mentis humectiva*<sup>e</sup>, liquefying and softning the heart, making it pliable, and apt to receive the characters and impressions of diuine graces. And as the Oyster going forth of the Sea, and opening it selfe<sup>f</sup>, receiues in the Dewe that falleth from heauen, whereof is ingendred the Margarite or Pearle : so the children of God going forth of the sea of this stormy and tempestuous world, by an vnfaigned conuersion, opening themselues, their hearts, and soules, and vnbowelling their secret corruptions of nature, their actuall enormous transgressions by an humble and hearty acknowledgement and confession of sinnes, first vnto God, to whom primarily and principally confession is to be made; and secondarily (in case of conscience-scrupulosity, heauinesse of heart, vexation of minde (by reason of the guilt of sinnes committed) disclosing their foule facts vnto those that haue the<sup>h</sup> keyes of the Kingdome of heauen, power<sup>i</sup>, and<sup>k</sup> authority to<sup>l</sup> absolue them from their sinnes; for certaine it is, the Dewe of Gods grace descendeth on them, causing them to abound, and to be rich in the works of the Lord. It was said of *Esau*, in respect of corporall blessings, thy<sup>m</sup> dwelling shall bee the fatnesse of the earth, and the Dewe of heauen from aboue. The like in a spirituall sense may be said of the regenerate : the plenty of both heauen and earth is theirs, saturity and fulnesse, proceeding from the abundant fatnesse of heauenly things, are theirs; the holy Dewes of diuine gifts and graces, are likewise theirs : they are blessed with the things

<sup>e</sup> Petrus Ber-  
corinus promp-  
tuar. moralis  
Philosoph. p.  
173.

<sup>f</sup> Idem. Ber-  
corinus p. 173.

<sup>g</sup> Gen. 4.6.

<sup>h</sup> Mat. 16. 19.  
<sup>i</sup> 1 Cor. 5. 4.  
<sup>k</sup> 2 Cor. 10. 1.  
<sup>l</sup> Non dūm-  
tūsus sed  
ἐργαζόμενος, not  
absolutely, but  
ministerially,  
declaring ei-  
ther publikely  
or priuately  
by the word,  
what bindeth,  
and what loo-  
seth : applying  
Gods mercifull  
promises to the  
penitent, and  
his iust iudge-  
ments to the  
hard hearted  
impenitent.  
<sup>m</sup> Gen. 27. 39.

of this life, and that which is to come.

• *Barcorius.*  
*Ibidem.*

n Psal. 103. 5.

The \* Eagle flying towards the Sunne, and being enflamed, bathing her selfe in a fountaine of water, and loosing her old feathers, reneweth her age. In like manner, they that were inueterate and habituated in sinne, being enflamed by the Sonne of righteousness, Christ Iesus, and the heat and influence of his Spirit, and bathing their soules and bodies in teares of contrition and repentance, depluming themselves, by confession, of the feathers of their old and ouergrowne fore-past finnes, they are renewed:

o Eph. 4. 23. 24.  
*In conscientia interiori.*

p *In apparentia exteriori.*

1 In the spirits of their mindes, putting on the new man, which after God is created in righteousness and true holiness.

2 In outward appearance vnto men, keeping themselves (from publique scandals) vnspotted of the world, in all purity and vnblameableness of conuersation; doing good to all, wrong to none, (purposely and willingly) and prouiding things honest before God and men.

## SECT. II.

*The fruits and effects of the New-birth.*

IT is light vnto the eyes, instruction to the vnderstanding, wisdom to the soule, grace vnto the heart, restraint vnto the will, sanctity to the affections, conformity, regularity, and new obedience vnto the whole man. It is said of the Gentiles



tiles<sup>9</sup>, that hearing the word of the Gospell, and beleeuing, God put no difference betweene them and others, purifying their hearts by faith. When wee are renewed, and haue our hearts and soules that were polluted, purified; God without partiality equally accepts vs, and receiueth vs vnto his fauour, as those that were in the state of grace long before vs.

q Aa.15.7.

### SECT. III.

*That all renewed Christians haue not the same degrees of vertuous qualifications.*

SOME are indued with greater measures of grace then others: yet both sorts regenerate Christians. Some are infirme, others strong. The weak are they to whom we cannot speake as vnto spirituall, but vnto carnall<sup>r</sup>, of weak and<sup>s</sup> defiled consciences, children tost to and fro with euery waue<sup>t</sup> of doctrine, to whom, (bearing with their weakenesse<sup>u</sup>) wee giue the sincere milke of the word, that they may growe thereby\*. There are others whom the Apostle calls\* perfect men, of a full age, euen those<sup>v</sup> who by reason of an habite of inchoate perfection, haue their senses exercised to discerne both good and euill.

r 1 Cor.3.1.  
s 2 Cor.8.7.  
t Eph.4.14.  
u Rom.14.1.  
\* 1 Pet.2.2.  
& Heb.5.12.  
x 1 Cor.2.6.  
Phil.3.15.  
*Id est, non propter omnibus numeris absolutam perfectionem, sed propterea quod ha-*

The weak are such as are vnexpert in the word

*beant de capitibus Doctrina celestis mediocrem cognitionem. Euzymus. par. 10. Wigand. & Mat. Iudicem. p 661. Heb.5.14. 2 Ver.13.*



- a Eph. 5. 17. of righteousness, understanding not<sup>a</sup> what the will of the Lord is, neither knowing with full assurance, the love of God in Christ, particularly, and distinctly, to apply it vnto their owne soules,<sup>b</sup> that they might be filled with all the fulnesse of God. Like *Thomas*, they are vnsetled in the way of righteousness<sup>c</sup>; tossed to and fro,<sup>d</sup> and carried about with euery winde of Doctrine. They cry out of some Doctrines, as of the reall-spirituall presence of Christ, in the Sacrament of the Lords Supper, or Eucharist, with the Disciples; <sup>e</sup> This is an hard saying, who can heare it? They practise not the strong duties of Mortification, and therefore are compared to old<sup>f</sup> bottels, that will not retaine the new wine of the Doctrine of the Gospell. Can the children of the Bride-chamber fast, or can they mourne whilst the Bridegroom is with them, saith our Sauour, of his Disciples, yet but weake Christians; and such are all they who with the Apostle *St. Paul*, by abstinence, fasting, prayer, corporall labour, and the like good meanes; doe not beate downe their bodies, to bring them into subiection vnto Christ, and his blessed Spirit.

- Contrariwise, strong Christians they haue hardy resolutions, the Spirit of fortitude, not to be daunted with dangers, or death it selfe: like *Zebedees* children, they can be baptized with the Baptisme of Christ<sup>g</sup>, that is, with their owne teares and blood. They giue neither occasion of scandall to the weake, nor of scorne vnto them that are without<sup>h</sup>: denying themselues, they beare the infirmities of the weake<sup>i</sup>, pleasing their brethren in that
- g Mat. 20. 22.
- h 1 Cor. 3. 1.
- i Rom. 15. 1.

that which is good vnto edification. They gouerne their tongues with meekenesse and sobriety, grace and truth<sup>k</sup>: and are the perfect men, Saint *James* speakes of, not offending in their words. Being<sup>l</sup> full of goodnesse and knowledge they are able to instruct, admonish, and<sup>m</sup> comfort others with the comforts they themselues haue found. They are not<sup>n</sup> ouer solicitous for the things of this life, which the Gentiles seeke after; they are not with *Socrates* Citizens of the world, but rather with *Aeneas Silvius* Burgesses of heauen. They sit not still, but seeke; they forslowe not the time, but seeke primarily, first in order of time; and principally, aboue all other things, they are not base minded, but seeke a Kingdome; nor worldly minded, but seeke<sup>o</sup> the Kingdome of God and his righteousnesse. They seeke those things which<sup>p</sup> are aboue, God dwelling in the high and holy places<sup>q</sup>, and in God they seeke the knowledge of his nature, they seeke his presence<sup>r</sup>, and pacification<sup>t</sup>, his glory<sup>t</sup>, and saluation<sup>u</sup>, after the manner of those conuerts the Iewes<sup>\*</sup>, going, and weeping; with their<sup>x</sup> soules they desire him in the night; yea, with their spirits within them will they seeke him early. They aske and knocke<sup>y</sup>, fearing the Lord<sup>z</sup> and his goodnesse, seeking him in<sup>a</sup> righteousnesse, meekenesse, and in the way of a holy life. *Psal.* 24. 4. 5. 6. 2. They seeke Christ with the Spouse in the *Cant.* 3. 7. in the sincere and constant vse of his ordinances, both in publique and priuate, that by them they may finde his presence of grace. And secondly in their desires,

k *Iam.* 3. 20.l *Rom.* 15. 14.m 2 *Cor.* 14. 15.n *Mat.* 6. 25. 35.o *Ver.* 33.p *Col.* 3. 1.q *Isa.* 57. 15.r *Psal.* 24. 6.s *Zeph.* 2. 3.t *Isa.* 5. 44.u *Psal.* 105. 4.x *Ier.* 50. 4.y *Math.* 7. 7.z *Ho.* 3. 5.a *Zeph.* 2. 3.

b Phil. 1. 23.  
 Reu. 21. 10.  
 2 Tim. 4. 8.  
 2 Pet. 3. 12.  
 c Gal. 4. 26.  
 d Called the  
 Kingdome of  
 heauen, Math.  
 3. 2. which  
 meanes of sal-  
 uation being  
 remoued, the  
 Kingdome of  
 heauen is said  
 to be taken  
 away, Math.  
 21. 43.  
 e Ier. 6. 17.  
 f Isai. 1. 17.  
 g 1 Ioh. 1. 7.  
 h Gal. 1. 4.

i Eph. 1. 3.  
 k 1 Cor. 2. 9.  
 Col. 1. 26.  
 l Gal. 4. 6. 7.  
 m Phil. 3. 9. 10.

n Mat. 6. 10.

o Heb. 11. 1.

p 2 Cor. 5. 2.

q Heb. 11. 13.  
 14. 16.

r πρὸς τὸν θεόν.  
 Phil. 3. 20.  
 s Math. 6. 14.

fires, prayers, and preparations for their <sup>b</sup> disso-  
 lution, and his appearing. 3. They seeke that  
 new Ierusalem which is aboue, the heauenly socie-  
 ty of those splendent and glorious spirits: desi-  
 ring to be gathered vnto them, whilst by an holy  
 imitation of their vertues, they labour to bee like  
 vnto them. 4. They seeke after the graces of  
 God in the vse of all good <sup>d</sup>meanes, which the  
 Lord hath appointed as holy vessels and instru-  
 ments, and as it were wombes, to conceiue, con-  
 uey, and deriue grace vnto them. 5. They seeke  
 after the old <sup>e</sup> and good way, Iudgement and <sup>f</sup> righ-  
 teousnesse, forgiuenesse <sup>s</sup> of sinnes, to haue their  
 sinnes cleansed <sup>h</sup> in the blood of Christ; to be de-  
 liuered <sup>h</sup> from this present euill world (both in re-  
 spect of the contagions and punishments of the  
 same) all <sup>i</sup> spirituall blessings in heauenly things,  
 the <sup>k</sup> reuelation of hidden mysteries, the spirit of  
 the <sup>l</sup> Sonne, the <sup>m</sup> influence of Christs death and  
 resurrection, the treasures of the word heere, and  
 the pleasures and felicity of heauen heereafter.  
 And to this end they pray as our Sauour hath  
 taught them <sup>n</sup>, for Gods Kingdome to be erected  
 in their hearts. They seeke the assurance of faith  
 and hope <sup>o</sup>, and the pledges and earnest of it: by  
 meditation and contemplation struing to expresse  
 their desires and sighes after it <sup>p</sup>. They carry them-  
 selues as strangers to this present world, and as Pil-  
 grimes traueilling towards the heauenly Canaan <sup>q</sup>.  
 Here haue they their <sup>r</sup> conuersation in heauen: in  
 their Christian prouidence they send the <sup>s</sup> treasure  
 of their good workes and prayers to heauen be-  
 fore

fore them. Like *Abraham* they are strong in faith<sup>a</sup>, the perfection of heir loyall loue<sup>b</sup>, expelling all slavish feare. They can loue their enemies, suffer wrongs without resistance or reuenge\*. They hold correspondence and amity with Gods children<sup>c</sup>. They renounce the world<sup>d</sup>. Pressing forward vnto perfection<sup>e</sup>, they haue at least firmnesse, if not plerophory, and full assurance<sup>f</sup>. Patience in them hath her perfect worke<sup>g</sup>, for by patient continuance in well doing they seeke for glory, honour, immortality, and eternall life<sup>h</sup>. Like our Sauour Christ, they glorifie God on the earth, finishing<sup>i</sup> the worke which hee hath giuen them to doe.

In the *Reuel. chap. 22.* mention is made of the tree of life in the celestially Paradise, before the Christall Throne of God and of the Lambe, that brought forth 12 manner of fruits. The regenerate Christian may be compared to this tree: hee is planted in the Paradise of God, the Church; this\* tree of righteousnesse brings\* forth 12 manner of fruits; ten in obedience to the ten precepts of the Law, and two others, of faith, and repentance, in obedience to the Gospell, in which respect the regenerate are termed, by our Sauour, good trees<sup>e</sup>; for their loyalty and diligence, good seruants<sup>f</sup>, and wise and faithfull seruants<sup>g</sup>: for their graces, children of light<sup>h</sup>, good men<sup>i</sup>, Disciples of Christ<sup>k</sup>. Having their conuersation with Christ in the Gospell, imitating him in his holinesse and vertues, hee calls them his friends<sup>l</sup>, and his brethren<sup>m</sup>. In respect of his eternall loue

G

electing

<sup>a</sup> Rom. 4. 16.  
<sup>b</sup> 17. 20. 21. 3. 14.  
<sup>c</sup> 1 Ion. 4. 17.

\* Math. 5. 44.

x 1 Ioh. 4. 12.  
Ioh. 17. 23.  
y Rom. 12. 2.  
z Phil. 3. 13.  
a Col. 4. 12.  
b 1 Iam. 1. 4.

c Rom. 2. 7.

d 1 Io. 17. 4.

\* *Palmites*  
*Christo in ser-*  
*uis fructifican-*  
*tes*, 15. 15. 2.

\* *Triticum &*  
*aprum bonum*,  
Mar. 13. *Oues*  
*suas*, lo. 10 &  
Mat. 25.  
e Math. 7. 18.  
Luk. 6. 43.

f Math. 25. 21.  
g 24. 45.  
h Luk. 16. 8.  
i Luk. 6. 45.  
k Following  
Christ in the  
regeneration.  
Math. 19. 28.  
l Io. 15. 14.  
m 1 Ioh. 10. 17.

n 1 Pet. 2. 5.  
 o Rev. 1. 6. 5. 10.  
 p Mat. 5. 49.  
 q Rom. 8. 17.  
 r 1am. 2. 5.  
 s Tit. 3. 7.  
 t 1 Pet. 1. 3.  
 \* *Renatus uult.  
 in uiminibus  
 venerandis  
 bonis.*

o Eph. 4. 13.

electing them, they haue the titles and attributes  
 of liuing stones<sup>n</sup>, a kingly Priesthood<sup>o</sup>, children  
 of their heauenly Father<sup>p</sup>, heires of God<sup>q</sup>, of  
 the Kingdome<sup>r</sup> of eternall life<sup>s</sup>. Thus you see  
 how that the \* new man is a venerable and reue-  
 rend man, his glorious titles and attributes make  
 him to be admired. Labour wee to be like vnto  
 him; and to this end, imploy wee those talents  
 which the Lord hath giuen vnto vs, and let vs seeke  
 the improuement of that worke of grace which he  
 hath begun in vs, till wee all come in the vnity of  
 the faith, and of the knowledge of the Son of  
 God, vnto a perfect man, vnto the mea-  
 sure of the stature of the ful-  
 nesse of Christ.

( \* \* )

That



CHAP. V.

*That the vnregenerate, who rest contented with their naturall birth; are onely the sonnes and daughters of men.*



Ee say in the Schooles, <sup>a</sup> that things are discerned by their contraries, which heere will hold weight in the ballance of the Sanctuary; for if the regenerate and new borne be Gods, then by way

*a Oppositum in  
se posita ma-  
gis elucet.*

of opposition, the vnregenerate are onely the children of men. Their father was an Amorite, their mother an Hittite. The new borne Christian, when the Land is ruffled with bloudlesse famine: what though his life bee sacrificed to hunger? What though hee be exposed to the enemies sword and outrage, and enduring an vntimely massacre (as lately in France) when warre thundred out in the trembling Countries lap, and so the Promise bee verified in him, of shedding the bloud of warre in the time of peace. What though he be harrowed with oppression, hee is not therefore ignoble, or dishonourable, but precious in the eyes of his Father, both in his life and at his death: Right deare

*Ezek. 16.*

in the eyes of the Lord is the death of his Saints. The rich and the honourable they may lye stoued in secure reposes, and be compassed with a large abundance: when the Plague, like a loaded sponge, flies, sprinckling poyson through a populous Kingdome, they may haue their antidotes and preseruatues, their *asina* and *asyla*, their houses and habitacles of refuge. They may haue their vntainted blood, which hath runne through a long succession of generations: will this commend them to God? towards the world it may, and what barbarous mind will not reuerence the same? But yet, as the Apostle *St. Peter*, *Acts* 10. 34. saith, God is no respecter of persons. And *St. Paul* saith, That neither circumcision, nor vncircumcision auailleth any thing, but a new creature, *Gal* 6. 15.

Nobility in the way of vertue, is honourable amongst men, and regarded of GOD. But bad greatnesse, the vigour of vice, following the streames of naturall corruption, and the conduct of violent passions, sensuall appetites, a blinded minde, a hardned heart, a benumbed conscience, and disordered reason, it is one of the intollerable burthens & blemishes of the earth, which, though it appeare outwardly like a polliht Diamond set in gold, yet in the esteeme of the heauenly Lapidary, it is but as a Christall set in brasse. The meaneest new borne Christian is more eminent and honourable in the sight of God, then the sonne or daughter of the greatest humane earthly Potentate, that, like *Dines*, is cloathed in purple, or is as gorgeously appparelled as *Herod*, or as glorious as

*Salomon*

*Act. 10. 34.*  
*Rom. 2. 11.*  
*Deut. 10. 17.*  
*2 Pet. 1. 17.*



Salomon in all his royalty. (*In Promptu ratio est*) the reason is euident.

(*Nati ex Deo*) the new borne, they are the children of an <sup>a</sup> infinitely <sup>a</sup> wise, <sup>b</sup> eternally glorious God, of an <sup>c</sup> immense <sup>d</sup> power, and <sup>e</sup> incomprehensible <sup>f</sup> Maieſtie: the vnregenerate can bee but the ſonnes and daughters of ſinfull-miſerable-mortal men: whoſe breath is in their noſthrils, who one day, though they flouriſh now as the Bay tree, and ſay in their hearts with Babylon, I fitte as Queene, and ſhall neuer be remoued; who though they build Babels, and haue their Pyramides for habitations, yet they and all their Babels and bables ſhall bee brought downe: they ſhall periſh, and their honour bee laid in the duſt. I haue ſaid yee are <sup>a</sup> Gods, *titular*, rather then *tutelar*, as being not able to keepe themſelues from putrefaction, or protect their carkaſſes from the hungry-deuouring wormes, but yee ſhall dye like men. This is the leaſt part of the naturall mans miſery, his mutability and mortality: that which aggrauates his woe and wretched condition, is his damnability, and lyableneſſe vnto eternall death and condemnation. The meditation whereof ſerueth to plucke in the plumes of pride, to beate downe the towring ſpi-

<sup>a</sup> Intelligentia cum ſint entia alia ab infinito ente finita eſſe neceſſe eſt: nam duo infinita nequeunt eſſe, neq; in natura, neq; extra naturam, eſſent n. duo principia prima Scal. ent. 359. ſect.

<sup>a</sup> 1 Reg. 8. 39.

Intellectus, ſcientia & ſapientia in Deo nō diſtinguntur. Tilen. Sapiencia in homine eſt habitus intellectus impreſſus, in deo intellectus eſt eiꝰ ſapientia. Keckerm.

πάντα ἰδοὺ  
ὁ θεὸς ὁρῶν  
πάντα καὶ οὐκ ὄντα  
ἐφ' ὅσοντες. He-  
ſiod. ἐφ' ὅσον  
All-ſeeing  
Platonicks.

b Iſai. 44. 6. Iam 5. 10. Dan. 6. 26. Reu. 4. 8 *Creatura quadam aeterna ſunt a poſteriori ſolus deus à priori.* Alſed. lex. theſ. c. 2. c Act 7. 48. Iob 11. 7. 2 Chro. 3. 5. 6. Pſal 139. 5. Ier. 23. 23 *Vbiq; quia nuſquam eſt abſens, & in ſeipſo quia non conuincitur ab iis quibus eſt praſens tanquam ſine iis eſſe non poſſit.* Aug tom. 2. p. 275. *Deus eſt intellectualis ſphæra, cuius centrũ eſt vbiq;, circumferentia vero nuſquã.* Trimegiſt. d Gen. 17. 1. Pſal 115. 3. Mat. 11. 26. Eph. 3. 11. Mat. 8. 2. *Dom pot eſt omnia qua contradiſtinctionem non implicat.* Aquin. 1. q. 25. art. 3. 4. <sup>a</sup> 1 Cor. 2. 14. <sup>a</sup> 1 Chro. 29. 11. 12. 2 Sam. 7. 22. Apoc 5. 12. 13. αὐτοκρατορ. <sup>a</sup> *Titulares magis quam tutelares, ſeſe a permiſſum non defendentes.*



rits, and high swelling conceites of naturall men and women, who, the Fathers of their flesh being rich and wealthy, they, the children proue impetuous and haughty: descending of noble and honourable parentage, if they can but shewe their painted armes, the ensignes of their rotten antiquity; they growe as ambitious of honour and respect, as *Haman*, yea as proud as Lucifer, euer swelling till they growe too bigge to passe the narrow way. Alas! sinfull silly sonne of man, thy erroneous conceites and imaginations deceiue thee, thou art conscious of thine owne vnworthinesse and deficiencie, thinking there is no way to get honour, but by a bold assuming of it. As if, rather then want fame, thou wouldest with a rude assault, deflowre her, which indeede is the way to loose it.

Honourlike a noble virgin, will neuer agree to grace that man that rauisheth it. If shee bee not wonne by courtesie, shee will neuer loue truely. To offer violence to a choise beauty, is the way to be contemned. And yet, *A loue tertius Ajax*: thou deriuest thy pedigree, many descents, from the high ascent of heauen, conceiting thy selfe with *Alexander*, to be at least the sonne of *Iupiter*, to be some Demi-god; thy humanity, or rather carnality, being inuested with the robes of Maiesty and Honour. God hath chosen the Vine, a low plant, that creepes vpon the helpfull wall: of all bea's, the soft and patient Lambe: of all fowles, the mild and gall-lesse Doue. Christ is the Rose of the field, and the Lilly of the valley. Hee was the diuine  
character,

character, and engraue forme of his fathers image, the naturall sonne of a heauenly father, learne thou humility of him, who being in the forme of God, thought it no robbery to be equall with God; but made himselfe of no reputation, and tooke vpon him the forme of a seruant, and was made in the likenesse of men. Enter not vpon the possession of spirituall pride and selfe conceit, with the Church of Laodicea, Say not I am rich and encreased in goods, and haue neede of nothing. For wanting the grace of God, as being altogether in the state of nature; thou art poore, and miserable, and blind, and naked, and art destitute of all things; and aboue the rest, of this one thing, euen clearenesse of discerning, which should make thee iudge aright of thine owne state and condition. When God appeared to *Moses*, it was not in the lofty Cedar, nor the sturdy Oake, nor the spreading Plane, but in a bush; an humble, slender, abiect shrub. As if he would by these elections, checke the conceited arrogance of degenerated man. Wherefore giue entertainment in thy thoughts vnto these notions: meditate on humane imperfections, occasioned by our corruption and deprauation in the loynes of our first parents, and the priuation of all vertuous habites in our selues, euer since their preuincation. Sonne of man what canst thou doe of thy selfe, without the hazard of erring? canst thou thinke a good thought, speake a good word, or doe a good worke. All our sufficiencie, saith the **Apostle**, is of God, without whom thy best businesse, and thy best vacancie, are workes of offence  
and

Phil. 2. 6. 7.

Reu. 3. 17.

and error. O the vncomfortable constitution and condition of the naturall man, that cannot be but bad, both in action and forbearance. Corruption mixeth with thy purest Deuotions, and not to performe them, is little better then Atheisticall impiety. Dost thou not thinke of God, thou art impious and ingratefull; if thou meditatest on him, thy fond and foolish, doting and dreaming imaginations, make him either *alius* or *aliud*, either some other, or some other thing then he is. Imperfections beare sway in all the weake dispatches of the palsied soule. Thy speaking it is without<sup>a</sup> reading, and thy reading without<sup>b</sup> meditation. Neither is thy prayer without cooling, nor thy reuerence without contemning. In a word, there is dulnesse in thy deuotion, luke-warmenesse in thy religion, iniustice in thy iudgements, lewdnesse in thy manners, peruersenesse in thy wayward wayes, and crookednesse in thy carriages, auersnesse from good in thy vnrenued wicked will, vanity and villany diffusing it selfe through the veines of the corrupted blood of thy carnality. If the deuill be absent, thine owne frailties are his tempting deputies. If those forbear, the meretricious and adulterous world claps thy cheekes, fonds and befooles thee to a confounding fate. When the lewd and lasciuious woman, with the attire of an harlot, the fond embraces of a wicked whore, the impious and vnpeacefull kisses of an impudent face, the wily guiles and deceite of an hypocriticall heart, shall come vnto thee, and say, I haue peace offerings, this day I haue performed my vowes. I haue  
deckt

<sup>a</sup> *Arida.*<sup>b</sup> *Erronea.*

Pro. 7. 10. 15.

Vcr. 14.

deckt my bed with couerings of Tapestry, with  
carued workes, with fine linnen of Egypt. I haue  
perfumed my bed with Myrrh, Aloes, and Cinna-  
mon. Come, let vs take our fill of loue, and so-  
lace our selues with loues. Her faire speech cau-  
seth thee to yeeld, with the flattery of her lips she  
forceth thee. Thou goest after her straightway  
as an Oxe to the slaughter, or as a foole to the cor-  
rection of the stockes. Art thou not apt and easie  
to be apprehended by Epicurisme, doth not sensu-  
ality consume thy dayes, drunkenness thy lungs,  
fornication, adultery, incest, beastly Sodomitry,  
or the sinne of *Onan* waste thy loynes, and euacu-  
ate thy reynes? Hast thou not the deuils musicke  
with his songs of Ribaldry, to charme the alarums,  
and resounding ecchoes of thy thundering sinne-  
guilty, conscience? In thy iollity dost thou not  
reuell till midnight, dance till the morning, and  
dally vntill noone-day? When thou feastest, is  
there not a consumption of the creatures vpon thy  
lusts, for the consummation of thy sensuall de-  
lights, and satisfaction of thine inordinate appe-  
tite? If thou fast, is it not when thou hast no meate  
for necessity, or for hypocrisie to bee seene, and  
applauded of men? When thou prayest, doe not  
wandring thoughts steale away thy heart? When  
thou hearest, either thou art possessed with a pre-  
iudicate opinion, or with the spirit of incredulity,  
blasphemy, or contradiction: reading, thou ma-  
kest not faith, but reason thy Iudge. Are not thine  
ouer-valued good workes poysoned with Phari-  
saisme? Doing nothing, thou committest the er-

Ver. 21.

rouer of omission, and in doing of euill, thou reioycest without contrition, perseuering in workes of wickednesse without amendment, and a penitent expiation and purgation. Doe not dreames in thy sleepe wanton thine ill enclining soule? And when thou awakest, doth not sluggishnesse take hold of thee, and vitiousnesse accompany thy best actions? Doing good, thou doest it not well, or doest not long continue: thy righteousness at the best, like *Ephraims*; is as the morning dewe, soone perishing and vanishing. Thy actions of necessity thou dispatchest not without a stayne; thou drinkest to excessse, and drowning of the braine. Thou eatest not to satisfie nature, but to ouercharge her; and to venerate the vnbrideled spirits. As a Mill is continually turned round, and euer drenched with a new streame: so art thou alwayes hurried with successions of various finnes. Like arrowes shotte in mighty windes, thou wandrest from the bowe that shot thee. Thou thinkest that in most things thou doest well, but afterwards in euery thing art sensible of thy aberrations and transgressions, therefore be humble.

*a Hul. in Lam.*

*p. 301.*

*b 1 Ioh 2. 16.*

*Superbia est  
initium, finis,  
causa omnium  
peccatorum.*

*Aug.*

There are <sup>a</sup>three vsurping Lords of this inferiour world, the concupiscence of the flesh, the lust of the eyes, and the pride of life, according to that tripartition of *S<sup>t</sup>. Iohn*. <sup>b</sup> Three things destroy'd the old world, luxurie, couetousnesse, and tyrannie. Pride is both mother and daughter of them all. As pride begets all finnes, so all finnes maintaine pride: no sinne without pride: no sinne to pride. Three things make vs proud, our progeny, proper-

properneſſe, and power; and it ariſeth from a three-fold head, a contempt of others, a vaine admiration of our ſelues, and the ſuppoſed excellency of our place. It is vpholden by power, honour, riches; and brings vnto deſtruction, grace, wiſedome, beauty. Runne thorow all the degrees of pride, and tell me, if the Chriſtian doth not iuſtifie the Iew: are wee content with that eſtate where vnto God hath called vs? if wee be, wee doe not imitate our Father *Adam*.

*c Si tibi copia,  
ſi ſapientia,  
formaq; detur.  
Sola ſuperbia,  
deſtruit omnia  
ſi comitetur.  
Carm. Pro-  
verb.*

Doe wee not ſwell, reioyce, and bragge of the goods of \* fortune, the body, and the minde? if not, we forſake the company of *Senacherib*, *Nabal*, *Herod*, *Dives*, and all contemners of the poore. Are we not proud of the countenance of our betters? if not, we are not for *Hamans* company, not to attend at the Court, where pride ſo puffes, that the ſeruant is more ſtately then his Lord. Are wee not wiſe in our owne conceits? if not, we are not for *Achitophel*, nor fit to make a traueller? Doe we not truſt more to our owne merits, righteouſneſſe, and ſatiſfactions, then to the ſole mediation of our Sauour? if not, wee are no Mates for the Goſpell-man, that ſaid, All theſe haue I done. We thinke our ſelues able with our owne wings to flye to heauen, like the proud Pharifſee, and fantaſticke Papiſt; were wee as high as heauen, it would bring vs as lowe as hell: for a pride goeth before deſtruction, and an high minde before the fall. Oh that our proud Peacocks and Caualiers, beheld their pruned feathers in the glaſſe of their mor-

*\* Bona animi  
corporis, for-  
tuna Ariſt.*

*a Pro. 16. 18.  
Quem dies vi-  
dit veniens ſu-  
perbum. Hunc  
dies vidit fugi-  
ens iacentem.  
Chor. 10. in  
Thyſt. Sen.  
Trag.*

*b Homo vilis  
in ingressu, mi-  
ser in profes-  
su, flebilis in  
egressu. Impug-  
natus a Damo-  
nibus, laces-  
sus tentationi-  
bus, allicitur  
delectationi-  
bus, rescitur  
tribulationi-  
bus, implica-  
tur criminibus,  
denudatus est virtu-  
tibus, arresi-  
tus malis con-  
suetudinibus.  
Vnde ergo su-  
perbi, terra  
Es cinis? Ger-  
hard med 36.  
p. 248.*

*c Est in infer-  
no flamma flu-  
ens, Et sine  
fine perurens:  
nec qui tor-  
quet, fatiga-  
tur; nec qui  
torquetur, ali-  
quando mori-  
tur: O aterni-  
tas nullo intel-  
lectu humano  
perceptibilis!*

*O aternitas, aternitas! tu sola ultra omnem modum supplicia damnatorum exaggeras.  
Quarent damnati vitam, Et non inuenient; quarent mortem, Et mors fugiet ab eis.  
Vita damnatorum est sine fine mori: mors eorum est in aternis pennis vivere. Quid po-  
test esse miserum magis, quam ita mori, ut semper viuas, ita vivere, ut semper mori-  
aris? Vita ista erit mortifera, et mors immortalis. Io Gerhards med. sac. de penarum  
infer. aternit. med. 50 p. 367. a Eph 4.17. b 1 Cor. 2.14. c Phil. 1.3.*

talit<sup>y</sup>, and would meditate vpon their<sup>b</sup> ingresse,  
progresse, egress<sup>e</sup>, what they were, are, and shall  
be. The stoope-gallant would come vnto them,  
and command to strike the saile, for feare, lest  
they sinke the shippe of their soules in the lofty  
waues of humane haughty conceites. This is the  
naturall mans misery, namely his damnability and  
lyablenesse vnto death<sup>e</sup> eternall, for without rege-  
neration, his soule separated from the body, is in  
its long peregrination vnto that pit of perdition,  
and dungeon of damnation. By thy naturall birth,  
originall sinne, like a sturdy chiefe, hath stript thee  
of all the acts of grace, together with her habituall  
ornaments and habiliaments: what hast thou then,  
though with *Mecenas*, sprung of Princely paren-  
tage, wherein to glory, saue in natures parts, which  
should teach thee humbly to esteeme of thy selfe.  
When we came into the world, wee brought with  
vs a world of sinne, which like the Leprosie of  
*Gebazy* cleaueth to our posterity: then were wee  
borne without the image of GOD, children of  
wrath, as the Apostle saith, infected with a prone-  
nesse to euery sinne, *Eph. 2. 2. Gen. 6. 5.* our mindes  
were stuf<sup>a</sup> with vanity, our vnderstandings dark-  
ned<sup>b</sup> with ignorance, our wills affected nothing  
but vile and vaine things<sup>c</sup>, and all our actions were



onely euill<sup>d</sup>, our deformed soules were defiled with lust, polluted with filthinesse, oueraged with passions, ouercarried with affections, pining with enuie, ouercharged with gluttony, surquedred with drunkenesse, boyling with reuenge, transported with rage, and the glorious image of God, transformed to the vgly shape<sup>e</sup> of the deuill: in respect whereof, wee are subiect vnto<sup>f</sup> the terrors of conscience, and haue iustly merited the sepe-  
ration of our soules from our bodies<sup>g</sup>, with all the euils that attend thereon, or make way there-  
vnto, as<sup>h</sup> sorrow, sicknesse, shame, seruitude, penury,&c. Yea, that God should curse our bles-  
sings<sup>i</sup>, and permit our tables to become snares vnto vs, and our owne prosperity to<sup>k</sup> ruinate vs: that hee should giue vs ouer vnto present<sup>l</sup> bond-  
age vnder Satan, hellish<sup>m</sup> horrors, and such like fore-runners of Damnation. And not onely so, but wee haue merited a finall<sup>n</sup> separation of the whole man, both soule and body, from Gods fauourable presence and fellowship: yea, the Damnation of<sup>o</sup> hell, the fulnesse of cursed-  
nesse, which (when it falls vpon a creature, not able to beare the brunt thereof) it presseth downe to that bottomlesse<sup>p</sup> Deepe of the<sup>q</sup> endlesse wrath<sup>r</sup> of Almighty GOD. *O natura naturata!* O created, corrupted, and degenerated sinfull nature of the sonnes and daughters of<sup>s</sup> Adam, this is your Patrimony, and the lot of your inheritance. There was neuer a sounder truth then *nemo leditur nisi à seipso*: all our actiue and passiue euils come from

c Rom 3. 12.  
7. 10.

e Io 3. 14.  
4. 14.

f Gen. 28. 10.  
Heb. 2. 20.

g Gen 3. 19.  
Eccles. 12. 7.

h Deut. 28. 15.

i Mal. 2. 2.

k Psal 69. 22.

l 2 Tim. 2. 26.

Eph. 2. 2.

m Heb 10. 27.

May. 33. 14.

n 2 Thes. 1. 6.

o Math. 23. 33.

p Luk 8. 38.

q 1 Thes. 2. 10  
16 2. 3.

r *I lms crucia-  
bit eos cogita-  
tio de contri-  
nuatione dolo-  
ris, quam sen-  
sus tormenti  
exterioris Ger-  
hard med. 50.*



this one euill of originall sinne ; and therefore wee carrie our greatest enemie within vs. Had wee the true reynes of our owne passions and affections, outward occasions might rather exercise our vertues, then worke vpon our vitious inclinations. Others cannot drawe vs into inconueniences, if wee helpe not our selues forwards. A Curtezan cannot hurt thee, vnlesse there lyes a Leacher in thine heart. Beware therefore of this arch-traytour, lest knowing it too little, and trusting it too much, whilst thou thinkest thy selfe sure-footed, it slide, and doe deceiue thee. The heart is deceitfull aboute measure, and desperately wicked, who can know the Meanders and crooked inclinations thereof. Its flatteries and fallacies, are past finding out. But bee not deceiued, God is not mocked, whatsoeuer a man soweth, that shall hee reape, hee that soweth to the flesh, shall of the flesh reape (the cancelling of Gods image) and the corruption (of all good qualities :) but hee that soweth to the Spirit, shall of the Spirit reape life euerlasting. And the same Apostle, Gods Herald of Armes, Saint *Paul*, the Doctor of the Gentiles, saith<sup>a</sup> thus ; If yee liue after the flesh, yee shall dye, (not temporally onely, but eternally ; a corporall \*, a spirituall, and an eternall death) but if through the Spirit yee mortifie the Deedes of the body, yee shall liue. If olde *Adam* with his corruptions remaine yet with thee, if the olde man bee not carried forth and crucified, if the new man bee not raised vp in thee,

1er. 17. 9.

Gal. 6. 7. 8.

<sup>a</sup> Rom. 8. 13.

\* *Prima ista mors in peccatis necessario trahit secundam mortem damnationis.*  
Gerhard. Med.  
32. p. 336.

thee, how great ſo euer thou bee by thy naturall birth, thou haſt cauſe to bee humble, yea to feare and tremble, for thy bloud is tainted, in *Adam* thou haſt committed treaſon againſt the King of Kings: in this caſe what peace canſt thou promiſe to thy ſelfe, either externall, with the creatures; internall, with thine owne conſcience; or eternall, (through the aſſurance of thy reconcilia- tion;) with an exceedingly prouoked, and a moſt iuſt and ſinne-reuenging God? *Pax eſt haereditas Chriſtianorum.* Peace it is the heritage of Chriſtians, yea of ſonnes; the children of GOD, and not the children of the deuill; Saints, and not ſinners ſhall enioy it. In the regenerate, righteouſneſſe and peace ſhall embrace each other: but there is no \* peace vnto the wicked, ſaith my God, *Iſai. 57. 21.* Conſider this yee masculine Turkey-cockes, and feminine Peacocks, which glory in the dilation of your ſpangled-ſparkling-plumes, and gorgeous out-fides; caſt the internall eyes of your ſpirituall vnderſtandings on the defiled feete of your laſciuious affections, which leade you vnto thoſe deteſtable ſinnes, of leuity, luxurie, pride, and vanity, which make you to bee abhorred both of God and good men, and lamented of his Angels, who haue heauineſſe in the Court of happineſſe for vnrenewed ſoules; Check your ſelues therefore for your aberrations, bridle your naturall corruptions, goe out of your ſelues, and enter yee into a godly deſperation, diſtringe your owne goodneſſe, not relying vpon your owne inherent

righte-

\* *Aug. In conſcientia iudicio, Idem ſimul reus, actor, teſtis, iudex, tor- tor, carcer, flagellum, execu- tor, carniſex.*  
p. 242.  
*Nunquam finitur conſcientia, quemadmodum nunquam finitur anima. Tam diu prement Damnaſos infernales pana, quam diu durabit accuſatio conſcientia.*  
*Idem p. 246.*

righteousnesse, which is but *splendidum peccatum*,  
a glorious sinne: but looke yee for that which is  
by faith, through the imputation of the merits and  
iustice of Christ; and after the accomplishment of  
all your endeouours, in the humility of your  
soules, acknowledge your selues to be  
most miserable sinners, and vn-  
profitable seruants.

( \* \* )

Being



CHAP. VI.

*Being yet in our vnrenued state of Nature, how  
we ought to powre out our petitions vnto God,  
for the manifestation of his renewing grace.*

**D**O wee sit in darknesse, and in the shadow of death, not knowing how to direct our feete into the way of peace; our prayer should be that of the Prophet, Lighten mine eyes lest I sleepe the sleepe of death: annoynt mine eyes with the eye-salue of thy blessed Spirit, inspire mine heart with vnderstanding: giue me the knowledge of thy diuine truthe, sacred and holy mysteries; that by prouing what is thy good, acceptable, and perfect will, I may both approue of the same, and approue my selfe vnto thee, O my God. As our prayers must be for enlightened mindes, and rectified iudgements, and skilfulnesse in the word of righteousnesse, that our exercised senses (through a habit of inchoate perfection) may bee able to discern both good and euill: so must we likewise make knowne our requests vnto GOD, praying by the motion of the Spirit) for \* wee know not what wee should pray

Rom. 12. 2.

Heb. 5. 13.

242

a Rom. 8. 2. 6.

I

for

for as wee ought) that God would bee pleased to prepare our hearts, to sanctifie our affections, to order our wils, to giue vnto vs not onely restrayning and preuenient, but renewing and subsequent grace, to preserve vs from sinne, and prepare vs for growth vnto full holinesse. The Prophet *Dauid* presents his petitions at the foot-stoole of Gods Throne of grace, for both preuenting and following grace, for preuenting grace, *Psal. 58. Misericordia Dei preuenit me*, the God of my mercy shall preuent mee, or the mercy and grace of my God let it preuent me. And *Psal. 23. Misericordia tua subsequatur me diebus omnibus vite meae*. Thy goodnesse and mercy shall follow me all the dayes of my life: this (though no way haue I deserued it) yet haue I desired. O Lord be thou vnto mee as the clowdy pillar by day, and the pillar of fire by night, vnto Israel; sometimes as fire to goe before mee, and sometimes as a clowd, doe thou follow after me. \* Looke vpon me, O Lord, and haue mercy vpon mee, conuert, and deliuer my soule. For going astray, wee should pray with the Prophet *Jeremie, Lam. vlt. Convert vs O Lord vnto thee, and wee shall be conuerted*: <sup>b</sup> Heale mee, O Lord, and I shall bee healed: Saue mee, and I shall be saned. And with *Dauid*, <sup>c</sup> Create in me a cleane heart, O God, and renew a right Spirit within mee: Wash mee thoroughly from my wickednesse, and cleanse me from my finnes. Lift we vp our hearts vnto God, that as the Apostle saith, we may be <sup>d</sup> washed, iustified, and sanctified, in the name of the Lord Iesus, and by the spirit of our God,

*Psal. 58. 10.*

*Psal. 23. 6.*

\* *Iesu labentes respice, & nos vidend. corrige: si respicis lapsi stabunt. D. Amb. in hymno. Jer. Lam. vlt. b Jer. 17. 14. c Psal. 51. 10.*

*d 1 Cor. 6. 9.*

God, for this primarily and principally is to be desired, that we may walke in new wayes, talke with new tongues, as being new creatures, created of God vnto good works. Humbly and heartily, frequently and vehemently should wee implore the influence of the spirit, with the Spouse in the Canticles; *Awake ô North, and come thou South, and blow upon my garden, that the Spices thereof may flow forth.* Cant. 4. 16. Call we vpon God for his Spirit (this North and South winde) the more rushing and mighty he is, the more he will make vs to fructifie in his graces, and in the duties of religious deuotion, deuout and pious charity.

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## CHAP. VII.

*That there are children of diuers kindes, who haue no part in the heauenly generation, nor share in the New-birth: the sonnes of men, who haue not God for their heauenly Father.*

*a Deut. 21. 18.  
Filii proterui  
& sedisiosi.*



He first sort are stubborne and rebellious<sup>a</sup>, which will not obey the voyce of their father, or the voyce of their mother, and that when they haue chastened them, will not hearken vnto them: the punishment of such a one was to bee stoned to death, *Ver. 21.* There is nothing in the naturall man but stubbornnesse and rebellion, which is as kindly to him, as the flesh & bones he beareth about him. Amongst the other plants in the Garden of Eden, not farre from the goodliest trees of life and knowledge, grewe the bitter roote of disobedience, which our fore-fathers no sooner had tasted, but it infected their bloud, and the corrupt nutriment thereof conuerted it selfe into the whole body of their succeeding lineage. The brests of *Eue* gaue no other milke then peruersenesse to her children: and *Adam* left this refractarineesse as a Patrimony vnto all

all his posterity. Though God had precisely said,  
<sup>b</sup> Of the tree of knowledge of good and euill thou shalt not eate, for in the day that thou eatest thereof thou shalt dye the death; though there were no comparifon betweene their Maker and a murderer from the beginning<sup>c</sup>; the Father of truth, and the father of lyes; a God, and a deuill; and the one had forbidden but one tree, and fenced it as it were with a double hedge, of a two-fold death: yet when the serpent came to the woman with a meere contradiction to the voyce of God; yee shall not dye the death: how credulous and forward was shee to entertaine his suggestion? *Moses* proued to the children of Israel by a perfect induction, that there was nothing but rebellion in them; Remember, and forget not<sup>d</sup>, saith hee, how thou prouokedst the Lord thy God to anger in the wilderness, also in Horeb, and at Taberah, *Ver. 22.* and at Massah, and at the <sup>e</sup> graues of lust, likewise <sup>f</sup> when the Lord sent you from *Cadish Barnea*, &c. At length he concludeth, yee haue bene rebellious against the Lord, from the day that I knew you. And God pronounceth of the same people, that though they had seene his glory, and the miracles which he did in Egypt, and in the wilderness, yet they had tempted him ten times, and had not obeyed his voyce. And the Lord gaue commandement vnto *Moses*, that *Aarons* rod, which budded for the house of *Leui*, when the other rods budded not, should be kept in the Arke for a monument<sup>h</sup> of their fore-past murmurings and rebellions. The whole world<sup>i</sup> may see the Arke to

I 3

keepe

<sup>b</sup> Gen. 2. 17.

<sup>c</sup> Io 8. 44.

<sup>d</sup> Deut. 9. 7.

<sup>e</sup> Ver. 8.

<sup>f</sup> Heb *Kilresh-hattanah.*

<sup>g</sup> Num. 11. 34.

& 33. 16.

<sup>h</sup> Psa 106. 14. 15.

<sup>i</sup> Deut. 9. 23.

<sup>h</sup> Num. 17. 17.

<sup>i</sup> *Doff. King 10.*

*10. let. 3. p. 39.*



*Prov. I. 22.*

keepe the monuments of their and our disobedience; it is so common to vs both, when wee are willed to aske for the Old way, which is the good way, to answer, We will not walke therein; when the Watchmen cry vnto vs, Take heed to the sound of the Trumpet, to answer, Wee will not take heede; when Wisdome crieth abroad, and vttereth her voyce in the streetes; O yee foolish, how long will yee loue foolishnesse, &c. to despise her counsell, and to make a scorne of her correction. What worke of our hands bewrayeth not this malice? What word of our mouthes speaketh not peruerse things? almost, what thought of our hearts kicketh not against the prick of Gods sacred commandements, and desperately aduentureth her selfe vpon the point of his sharpe curse? God (who is iust, and a rewarder of all mens deeds) will either cut such off from the land of the liuing, and dash them in pieces like a Potters vessell; or if his forbearance and lenity vouchsafe them in this life impunity; iudgement, and wrath, hell, and condemnation, shall wayte vpon them hereafter.

*Nihil infal-  
cium salutem  
peccantium.*

*Aug.*

*k 2 The 1.9.*

There is nothing more vnhappy then the prosperous estates of impious wretches, perseuering in their wickednesse. For their damnation sleepe they not; They shall be punished with euerlasting<sup>k</sup> destruction from the presence of the Lord, and from the glory of his power.

*Filii inuidi  
& proditorijs.*

The second sort, are a faithlesse and perfidious generation, enuious, and treacherous children; who as if God had hired them by his goodnesse to commit wickednesse, prouoke him to ieaiousie, and

and tempt him by their sinfull and ingratefull disloyalties. God is indulgent to them by prosperity, he washeth their foote-steps in butter (as *Iob* speaketh) being waxen fat like *Ieshurun*, they kicke against him with their heeles, with their vntoward deedes of darknesse, their vitious, mischieuous, and malicious wicked wilfull rebellious treacheries.

3 There are others (with *Balaam*) that loue the wages of vnrighteousnesse, seeking goods more then goodnesse; who speake lyes in hypocrisie, for filthy lucre sake.

As the Patriarch *Iacob* said of *Simeon* and *Leui*, those combined instruments of cruelty<sup>1</sup>; so I of these men: O my soule, come not thou into their secret, vnto their assembly mine honour bee thou not vnited.

<sup>1</sup> Gen. 49. 5. 6.  
*Frateres in malo habentes cor vnum in vni-  
tate malitia.*

4 There are<sup>2</sup> *flij astuti*, the children of this world, who are wise in their generations, yea, wise ouer-much; knowing how to damne their owne soules: like<sup>3</sup> *Siluester the second*, that found out a tricke to get the Popedome, euen by deuoting of himselfe both soule and body vnto the deuill. But (as our Sauour in the Gospell saith) What shall it profit a man to gaine the whole world, and looke<sup>4</sup> his owne soule: to sell piety, to buy the Papacie; to sell heauen and buy hell, to sell an immortall soule for the purchase of a temporall soueraignty; to sell God, and buy the deuill; to sell saluation, and buy damnation: it is a

a Luk. 16. 8.

\* *Platina, &  
10 Stella.*

b The whole inward man, wherewith this masse of clay is quickened, gouerned, and held together, changing her names according to the

sundry offices which she beareth in the body: *Dum vivificat, anima; dum vult, animus; dum scit, mens est; dum recolit, memoria; dum iudicat, ratio; dum spirat, spiritus; dum sentit, sensus.* Aug. de ecclesiasticali doctrina. c. 34. & Doct. King in *Ionab* l. 2. 18. p. 372.

sorry

\* *Frana temet  
 et siste impe-  
 tum: Et quan-  
 tatenes cogi-  
 ta Chyt. in A-  
 gam sen. trag.  
 \* Quid voce  
 blandiloqua  
 mala consilia  
 dictas? idem  
 Agistm. in A-  
 gam. sen. trag.*

sorry purchase: not much vnlike that of *Iudas*, who  
 solde Christ, and bought a rope, and \* lianged  
 himselfe to goe vnto his owne place. *Achitophel*  
 was a running \* Machiauellian Politician, whose  
 counsailes were like the Oracles of God, and yet  
*Iudas*-like hee haltred himselfe. Oh the vnserled  
 conceit of man! that seeking after quiet, findes  
 his distractions the more: that knowes neither  
 what he is, nor what he shall be! For thus *Elivs*  
*Adrianus*, the Emperour of Rome, sang his la-  
 mentable farewell to his best beloued, not long be-  
 fore they were sundred:

*Animula,  
 Vagula,  
 Blandula, &c.*

*My fleeting, fond, poore darling,  
 Bodies guest and equall,  
 Where now must be thy lodging?  
 Pale, and darke, and stript of all,  
 And put from wonted sporting.*

\* *Non prodest  
 animam tra-  
 dere funeri, sed  
 refert miseris  
 viuere longius.  
 Chorus in Oe-  
 dip. sen. trag.  
 a Fata si mi-  
 serosinuunt,  
 babes alucem,  
 si vitam ne-  
 gant babes se-  
 pulcrum. An-  
 dram. ibid. 506.*

The children of this world, they wander and  
 tread in seuerall pathes: they try one, and present-  
 ly finde, another is more likely: they follow that,  
 and meete with more that crosse it: and while  
 they are distracted about these various wayes, ei-  
 ther the fiery beast, Death, deuoures them, or enter-  
 taining a tedious dislike of their owne liues, in a  
 desperate soule-fainting-fit of diabolicall Melan-  
 cholly (wherein there is \* no profit, but hurt;) they  
 destroy themselues. While they liued there was  
 hope of a safety, by Death they gaine a Sepulchre:  
 as they liued the deuils Parishioners all their life:  
 so like *Dines* (in the Gospell) after death they are  
 buried

buried in hell. Gods children liue oftentimes hardly here, with a heavy heart, and frowning of a mournfull face: as if like the beaſts, they were yeaned to the world, onely to act a ſad mans part and dye: theſe men deſire with *Simeon*, to depart in <sup>b</sup> peace; and with *St. Paul*, to be diſſolued (from the body of corruption) and to bee with Chriſt; and yet <sup>c</sup> cannot before the prefixed and appointed time enioy this ſtate of bleſſed, and much deſired <sup>d</sup> ſecurity. Contrariwiſe the children of the Deuill, enemies to all grace and godlineſſe; they liue in a full ioy here, who ſing, reuell, and pleaſant their ſpleenes, as if their harueſt were perpetuall; who haue the whole worlds face faſhioned to a poſture, laughing vpon them: yet when once GOD doth ſtrike a dumpe, & breath a dampe into their ſoules, daſhing their iollity with the horrid remembrance of their ſinnes; *Belſhazzars* doome ouertaking them, their countenances are changed, their thoughts trouble them: the ioynts of their loynes are looſed, and their knees ſmite one againſt another, *Dan. 5. 6.* This is not all, in their deſperate humours of diabolicall paſſions, and phreneticall fits of melancholly, they ſacrifice their ſoules to the deuill, to goe with *Iudas* to their owne place. Gods children, who expect better things then this world can afford them, will waite patiently (praying heartily) for the coming of the Lord Ieſus: knowing that he which keepeth his ſoule, keepeth a good thing indeed; creat'd to eternitie: he keepeth a heauen in compariſon, the Sun e, Moone, and Starres whereof, are vnderſtandin, faith, and hope, with

<sup>b</sup> *Optanda*  
morſeſt ſine  
metu mortis  
mori. *Helem.*  
a.B. 4. 867.

<sup>c</sup> *Prima mors*  
*miſeros fugit,*  
*id eſt, maxime*  
*fugit. Helena,*  
*in Oedip ſen.*  
*trag. 52.*  
<sup>d</sup> *Mors mihi*  
*ſecuritas Caſſ.*  
*ſand. in Agam.*  
*ſen. trag.*

*Doſt. King in*  
*Jonah leſ. 28.*  
*P. 373.*

other Christian graces, and the Lord of Hosts himselfe hath his dwelling therein. And yet how is the soule neglected by the sonnes of men ! who take no care for the culture thereof, make prouision for the flesh with all possible diligence. They haue learned from the Schoole of *Hippocrates* the Physitian, and *Epicurus* the Swine, to Physick and Diet their bodies, but the sicknesse and death of the soule, which are their sinnes, they neuer account of, till they see they must be punished, and receiue the reward of their ill deseruing deedes. O yee sonnes of men, slowe of heart to conceiue the rightest things, how long will yee loue such vanities and seeke after leasing ? These times are allotted to the soule, and not to the body. Now is the Day of saluation, not of selfe-glutting-fleshuall pleasures, and pastime-vocations, rather then recreations. Favour not the flesh more then nature and necessity requireth, giue it food and rayment, and things conuenient, and when it is weary of walking vpon the face of the earth, let it depart in peace according to Gods word, that it may rest, till he that came first to redeeme it, come a second time to raise it vp, and glorifie it. Looke on the Sonne of God, hee suffered his body to be tryed with all kinde of ignominious and accursed vexations, with spetings, whippings, buffetings, and the bitterest death of the Crosse, commending his soule into the hands of a faithfull Father, and then his saying was; Father into thine hands I commend my spirit. He did not at the subtile solicitation of malicious Sathan, presumptuously precipitate

pitate himselſe from the pinnacle of the Temple, knowing there was a graduated way of deſcent: and we, if we belong to God, will not haſten natures diſſolution, but will ſuffer our bodies to put on Deaths ſad and aſhie countenance, in the dead age of night, when ſilent darkneſſe doth incompaſſe the dimme light of our glimmering Tapers, we will patiently heare a ſolemne bell tolled, to tell the world of it; wee will be contented, yea, euen when the organs of the voyce ſhall be debilitated, ~~the eyes ſhall ſettle to a fixed diſmeſſe,~~ which a little before ~~were ſwift as the ſhoots of~~ lightning, nimbler then the thought, and bright as the poliſht Diamonds: and be content to haue our countenances (through which perhaps there ſhined a louely Maieſty, euen to the captiuating of admired ſoules) altered to a frightfull paleneſſe, and the terrours of a gaſſly looke: yea, and euen then when our friends are like conduits, dropping teares about vs; whiſt wee neither know our owne wants, nor they our cure, wee will in our hearty affections deſire Chriſt once againe to break the heauens, and come downe, wee will ſay in the Spirit, Come Lord Ieſus, come quickly, euen ſo Amen.

5 Here comes the prodigall childe, a younger brother (*Luk. 15. 12.*) acting the part of a hoſpſur Caualiere, and diſguiſed dingthrift, habiting himſelfe after the faſhions of the world, as one that is to trauaile into a farre Countrey. *Niſi hominibus placuerit Deus, non erit eorum Deus.* Becauſe his father humours him not, with the Schiſmaticall Se-

peratist, the seperating Brownist and Anabaptist, hee becomes an errand Peripateticke, flying in a dudgeon and discontent from Gods houshold, the Church, and consequently from the Almightyes direction and protection. Not hauing God for his guide, he hath the deuill to his conductor, walking now not onely after the lusts of the flesh, and of his minde, fulfilling the desires of both; but after the Prince of the ayre, the spirit that now worketh in the children of disobedience. With the debauched Gallants of these lasciuious and loose living times, he drawes his Patrimony through his throat, bequeathing the creatures to consumption for the consummation of his intemperate voracity, delicate luxury, and wastfull prodigality, spending all either vpon his belly, or his backe, following the proud, apish, anticke, and disguised fashions of the times, to present himselfe a painted Puppet on the stage of vanity.

*Alea, vina, Venus, tribus his sum factus egenus.*

What with wine and women, horses, hounds, and whores, dauncing, dicing, drabbing, drinking, may the prodigall man say: I am brought vnto a morsell of bread, yea vnto the very huskes of Swine. Pride of spirit makes him to scorne an Alehouse, and therefore with greater eagernesse hee dayly haunts Tauernes: where sometimes he sits by his liquor, and bloud of the Vine, and the spirits of the Celler, exhausting, and infusing them vnto mad ebriety: thus drinking *ad modum sine mensura*, whole ones, by measure without measure, like the Elephant through the iuice of Mulberries, hee is enraged



enraged vnto bloud, and most damnable resolutions and designes, terminated in the death and destruction of the next man hee meetes, that neuer did, neither thought him harme. Or hauing a noyse of renegado Fidlers, Musicke-abusers, they with him, and hee with them, sings and danceth, danceth and sings like a Nightingale \*, or Canarie bird. He is profuse, and lauiſh,

\* *Vox est &  
præterea ni-  
hil.*

————— *Donec deceptus & exſpes,  
Nequicquam fundo ſuſpiret nummus in imo :*

Neuer ſparing till all be ſpent, dancing, and drinking away both wit and wealth. Now hee acts his ryots, anon his reuels, and forthwith ferries to a Play-houſe, or Bawdy-houſe, where the woman with the attire of an harlot kiſſing him, allures this ſimple ſor, voyd of vnderſtanding, to ſolace himſelfe, (ver. 18.) and take his fill of loue vntill the morning. Luſt leades him to dalliance, till a dart (Ver. 23.) ſtrike thorow his liuer, vntill he be caſt downe and wounded, yea and ſlaine by her.

Pro. 7. 7.

This notorious good-fellow (corruptly ſo called) being a confederate of the Greekes, *Titere tu's*, or iouiall roaring Boyes, is. of the Poets minde, when he ſaid ;

*Fœcundi calices quem non fecere diſertum ?* Whom hath not wine made witty ? He drinks that hee may be eloquent and facete, after his cup of *nimis*, he harps on *Barnabies* Hymne, or *Bacchus* his inebriating Catch, bouſing verily, and chanting on this wiſe merrily :



*Æsculapi tandem sapi,  
 quid medelas blateras ?  
 Mithridatum est potatum  
 inter vini pateras.  
 Ad liquores & humores  
 tandem crescunt salices :  
 Si quis agrotet, mox epotes  
 decem vini calices.  
 Qui emblemata, aut poema  
 vult acutè texere,  
 Ordatur, vino satur,  
 & vuarum nectare.  
 Nil acutè, nil argutè,  
 dictum sine dolio ;  
 Andiu sales, nunquam tales  
 ac in ænopolio.  
 Quorū sum plura, hac figura  
 fatis rem nobilitat :  
 Vas rotundum totum mundum  
 plenè consignificat.*

But take heede (O Prodigall) of satanicall delusi-  
 ons, wine maketh witty, true ; if moderately taken,  
*modice*, that is, *medicè*, a little for thy stomach sake,  
 not to inebriate thy pate, and suffocate thine appe-  
 tite, which makes thee apt to belch out thine hor-  
 rible and hideous blasphemies, and cunning in de-  
 uising diabolicall oathes. Beware of these fits of  
 merriment and drunken pleasures, no better then  
 sicke mens dreames ; they may seeme to charme  
 the cryes of thy sinnes for a while, and to lull thee  
 a sleepe in the cradle of sinfull sensuality, but in  
 the

the end the visions of thine head like *Nebuchadnezzars*, shall make thee afraid, and though for a time thou reioyce, and thine heart cheare thee vp, yet know thou, that for all these things God will bring thee to iudgement. O vaine man ! why wandrest thou in the vanity of thy gentle-like-blinded minde, from God, who hath slaine his Oxen and Fatlings, who hath prouided for thee not onely Bread and Wine, but the Body and Bloud of his owne Sonne ; who in the Ministry of the Word, and exercises of Prayer, exhibites vnto thee Angels foode, marrowe and Manna, farnesse and hidden treasures, the *Cornu copia*, and abundance of all inward blessings and graces: saying vnto thee in the words of the Psalmist, *Dilata os tuum & implebo illud*. Open thy mouth wide and I will fill it. And yet (then which what can be more vaine?) thou gapest after thy sinfull pleasures and profits, after these huskes of Swine ; slighting, and trampling vnder foote the excellencies and super-abundant good things of thy Fathers house. When *Nebuchadnezzar* being exiled from his Kingdome, did eate grasse with the beasts of the field ; it was an argument, that the hand of heauen had stricken him with a fearefull madnesse: in like manner, it is an euident token that thou art not well in thy wits, that thou art not yet come vnto thy selfe, when thy conuersation is altogether sensuall and bestiall. Thou art a phreneticall peripateticall Prodigall, wandering through the distractions of thy foolish minde, both from God, and thy selfe,

1. From God, in whose presence is fulnesse of  
ioy,

ioy, and pleasures at his right hand, which last for euermore. And 2. from thy selfe, who shouldest know thy selfe, and considering thine vnseruicablenesse, vnprofitablenesse, and vnthrifinesse, shouldest returne, not by chearing, but weeping-crosse, with a *pater peccanti* in thy mouth, saying with thy brother Prodigall; Father I haue sinned against heauen, and against thee, and am no more worthy to be called thy Sonne. Say with *Dauid*, Enter not into iudgement with thy seruant, O Lord, for in thy sight shall no flesh liuing be iustified. Bewaile thy sinnes committed, commit not thy sinnes bewailed. Keepe thy selfe close vnto thy God, let it be thy promise and purpose to doe his commandements, & keepe his righteous iudgements, sincerely, vniuersally, perpetually. As often as thou transgressedst, breake out into pious eiaculations: (*Orans paucis, sed affectu multo, vt Arct:*) and teaching much deuotion in a little roome, pray with the Publican; *O God be mercifull to me a sinner.*

*Arctius in loc.*

*a Hof. 1. 2.*

6 There are children of spirituall fornication, such as goe a whoring from God after the idols of their owne braines: such are Schismaticall Separatists (ready to runne wilde with their owne light) and superstitious Romanists, tutoured by their ghostly fathers, to beleue in grosse as the Church beleueth, which (as *Luther* saith) is grosse Diuinity. Some fall from piety to impurity, these from Christian verities, to Antichristian vanities, fopperies, and trumperies.

And looking on those that profess the Gospell,  
we

we may too often espie their claudication and haltings: what through their saddaine vnadvised steps, others entisements<sup>b</sup>, their owne readinesse<sup>c</sup>, that which is<sup>d</sup> halting, is turned out of the way, which should rather be healed.

Frequent claudication.

b 1er. 10. 10.

c Psal. 38. 17.

d το χωλόν.

Heb. c. 12. 13.

But that which chiefly discerneth, and discouereth these children of fornication, is,

1. Grossé omissions, falling and relenting from former degrees of grace, and powerfull fruits of piety, whether it be in perswasion, deuotion, affection, or externall action.

As the Church of *Ephesus* that abated in her feruour, and lost her first loue, *Reuel. 2. 4. 5.* Whether this happened, through the instability of free will, which head-long to ill, is drawne onely to good; whereby, as in violent motions, the progresse is slower then the beginning; or because Gods grace is supernaturall, and resteth in man as in a strange subiect, vnprepared, and opposite to his sweet motions; or that the flesh, with *Amalech*, sometimes gets ground, to force the soule in ieopardy, to lift vp the hands for helpe; or for that our course is a race, or daily striuing against the streame, where tripping, or falling in a stroke, doth quickly cast vs backe; or that our spirituall life in some sort is answerable to our carnall, full of heat and humours in our first growth, which afterward in age are cooled and dried vp; it is not materiall to discusse.

Εκκλῆσια

The Apostles caution will bee more pertinent and seasonable: Beware lest yee also being led away with the errour of the wicked, fall from

1 Pet. 3. 17.

L

your

your owne stedfastnesse.

Πρόληψις.

• b. 6. 1.

h Gen. 9. 21.

i Gen. 19. 35.

k Chap. 30. 2.

2 Precipitation, or suddaine anticipation, whereby the weake Christian is taken by occasion in any offence, and becommeth like one that hath his legge luxate, or disioynted, who cannot but fall, and lye in his fall, till his ioynr be restored; This was *Noahs* case, to bee suddainly <sup>h</sup> ouertaken with drunkennesse: *Lot* <sup>i</sup> with incest: *Abram* <sup>k</sup> with a lye: *Peter* with deniall of his Master: and men are often exasperated, to do that in their passions which exceedeth all humanity and compassion, to doe that in haste, which they repent againe by leasure. These may befall the regenerate.

Πταίσμα.

*Stumbling.*

Rom. 11. 11.

3 Staggering, stumbling, and (as it were) rushing forwards, immediately before some greater fall; when a man taketh an offence at the truth, and suffereth his heart to raue with errours: As a drunken man staggereth in his vomite, *Isa.* 19. 14.

ἀποτροπή

*Defection.*

l Heb. 12. 13.

m 1 Tim. 5. 15.

n 6. 31.

o 2 Tim. 4. 4.

ἐσχατά.

q 1 Tim. 1. 6.

r 2 Tim. 2. 17.

4 A turning out of the way <sup>1</sup> after *Sathan* <sup>m</sup>, when men erre concerning the faith <sup>n</sup>, turning away their cares from the truth vnto fables <sup>o</sup>. Of this nature is that <sup>p</sup> aberration from the marke, and falling from the scope aymed at: as that erring *from a pure heart*, and a good conscience, & faith vnfained, & turning <sup>q</sup> vnto vaine iangling, with <sup>r</sup> *Hymeneus*, *Philetus*, *Alexander* the Copper Smith, and others.

*Grosse falling*

Mat. 27.

21. 44.

Rom. 11. 12.

πῶσις, πωγή-

πώμα.

*Infections.*

5 That common and customary sort of falling, ouertaking all sorts of men: yea, euen the best regenerate, after their conuersion: proceeding of ignorance, weakenesse, fearefull temptations, and such like pestilent infections of the heart, wherein the sinner falleth most fearefully: as *Salomon* into

Idolatry:

Idolatry: and *David* into Murther and Adultery. Yee that thinke yee stand, take heed lest yee fall; <sup>f 1 Cor. 10. 12.</sup> albeit the regenerate in their time are quickned; <sup>t Col. 2. 13.</sup> and renewed by grace. <sup>Eph. 2. 5.</sup>

6 Relapse, when one that hath risen from any sinne, falleth againe into the selfe-same sinne: hee that riseth hypocritically, with the Sow and the Dogge, returneth to the puddle and vomite; and he that hath risen truly, may doubtlesly fall into the same sinne; albeit wee finde not such an example in the word. *David* oft sinned; but once onely in adultery; and once onely in numbring the people. *Peter* sinned often, but once onely denied he his Master; and once onely played the hypocrite among the Iewes. Hypocrites may fall and rise againe, in which respect they can hardly bee distinguished from the regenerate. And the children for a time may be children of fornication, depart from God vnto other louers.

But that which is an infallible marke of such as are not Gods, is their \*falling away without recovery, like *Hymeneus* and *Alexander*, \*who made shipwrack of faith and a good conscience: apostatizing with <sup>b</sup> temporall beleeuers vnto finall impenitency, *Heb. 6. 6.* And this is the height of the sinne of spirituall fornicatours, approaching somewhat nigh vnto the sinne against the holy Ghost.

7 There are another sort of carnall, luxurious, and incontinent children, which are vntamed horses, euery man neighing after his neighbours wife. Of such God complaines by his Prophet: When <sup>Ier. 5. 7.</sup> I fed thy children to the full, they assembled themselves

selues by troopes in harlots houses. How shall I pardon thee for this? (saith God) Hee will in no wise dispense with his iustice, to grant thee an impunity from sinne; therefore against the writ of his iudgements, get thou a *Superseas* from sinne, and God will spare thee as his onely Sonne which serueth him.

8 Double tongued and detracting children, whose teeth are as arrowes, and their tongues as sharpe swords.

9 Sloathfull and negligent children, who putting their hands into their bosomes, are loath to plucke them out againe. These are not fully wakened out of sleepe, and therefore are sicke of the Lethargie of sinne, or the Feauer-lurden: Yet a little more sleepe (say they) a little more slumber, a little more folding of the hands to sleepe. In security there is no saturity: men loue to passe their dayes in vanity and sensuality, whereby they may goe sleeping, as it were, vnto hell. When they should doe good, there is euer a Lyon in the way. Let vs take vnto our selues the panoply and compleat armour of a Christian Souldier, and we shall be able to resist the deuill that roaring Lyon, which goeth about (not sleeping) but seeking whom hee may deuoure.

Eph. 6. 13.

1 Pet. 5. 8.

*What*



CHAP. VIII.

*What duties they that are borne of God, owe  
vnto their heauenly Father.*



F children ought to <sup>a</sup> reuerence in heart, word, and behauiour, their naturall Parents; obeying <sup>b</sup> and submitting themselues vnto their commandements, counsels, and corrections: If they ought to yeeld vnto them fidelity <sup>c</sup>; then much more the children of their heauenly Father, are bound and tyed to the obseruation of the like conditions; in loue to <sup>\*</sup> reuerence, in reuerence to feare, in feare to fall <sup>\*</sup> lowe before his footstoole, and <sup>\*</sup> worship towards his holy Temple.

As the children of God, we owe vnto him the <sup>\*</sup> honour:

1 Humble seruice and subiection.

2 <sup>d</sup> Pliablenesse of conformity and imitation.

• As touching the first, it is not enough that wee are subiect to God, for our obedience may be co-actiue, as being by chastisements, and afflictions, forced, and compelled hereunto; but it must be in all humbleness of soule and spirit, freely, and vo-

<sup>a</sup> Leu. 19.3.

Eph. 6. 5.

<sup>b</sup> Eph. 6. 1.

Col 3. 20.

Tit. 3. 1.

Heb. 13. 7.

<sup>c</sup> Tit. 2. 10.

<sup>\*</sup> Mal 1. 6.

<sup>\*</sup> Psal. 27. 4.

<sup>\*</sup> Mal. 1. 6.

<sup>d</sup> Petrus Ber-  
corum repet.  
morale part.  
1 p. 119.



luntarily subiecting our selues to doe the will of our heauenly Father.

To this end consider we, that humility is both a grace of it selfe, and a vessell to comprehend other graces; and this is the nature of it, the more it receiueh of other blessings, the more it may. For it euer emptieth it selfe, by a modest estimation of her owne gifts, that God may alwayes fill it; it wrestleth and striueth with God, according to the policie of *Iacob*, that is, winneth by yeelding, the lower it stoopeth towards the ground, the more aduantage it getteth to obtaine the blessing.

O Lord how high and soueraigne art thou, and the humble in heart are thine houses to dwell in: Where is that house that yee will build vnto mee, *Isa. 66.* and where is that place of my rest? To him will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my word. *Plutarch* writeth of some who sailed to Athens, for Philosophy sake, that first they were called *Sophista*, wise men; afterwards, *Philosophi*, but louers of wisedome; next, *Rhetores*, onely reasoners and discourfers. Last of all, *Idiota*, simple, vnlettered men. The more they profited in learning, the lesse they acknowledged it. Thus in spirituall graces wee should study to be great, but not know it, as the starres in the firmament, though they be bigger then the earth, yet they seeme much lesse. Not to be highly minded in high deserts, is the way to preferment. Who am I, saith *Dauid*? Hee was taken from that lowlinesse of conceit, to bee King of Israel. *Iacob* protesteth, I am lesse then the least

*Aug. Confes. 6.*  
*Quam excel-*  
*sus es Domine,*  
*& humiles*  
*corde sunt do-*  
*mini tua.*

*In alto non*  
*alium superest*  
*Pal. 8.*

least of thy mercies ; he was preferred before his elder brother<sup>a</sup>, and made the Father of the twelue Tribes. *Peter* crieth out, Goe from me, Lord, I am a sinfull man ; hee heard, feare not, I will henceforth make thee a Fisher of men. *Iohn Baptist* foundeth, I am not worthy to loose the latchet of his shooc ; hee was found worthy to lay his hand on the head of Christ, when he baptized him in Iordan, *Math.* 3. I am not worthy to bee called an Apostle, saith *Paul*, hee obtained mercy to the example of those that were afterwards to come. The blessed Virgin in her answer to the Angell sheweth, that the salutation of the Angell no way lifted vp her heart : Behold the Handmaid of the Lord ; and she obtained that , for which the generations of the world should call her blessed.

1 Tim. 1. 16.

Let this prepare vs vnto humility, but especially when wee draw neere vnto the Lord, let vs meditate on the <sup>a</sup> Maiesty of his <sup>b</sup> presence, that being affected therewith, we may in <sup>c</sup> humbleness of soule and minde prostrate our selues before him, and then in all subiection yeeld our selues, our soules and bodies vnto him, either to doe his will, or to suffer it to be done on vs. Wee must not resemble *Otho's* souldier. *Qui iussa ducum interpretari quam exequi malebant* : Who tooke delight rather to comment vpon the directions of their leaders, then performe them : But we must follow the example of Saint *Paul*, who in his meruailous conuersion desired no other light, and loadstone to be gouerned by, but the will and word of his Saviour, Lord what wilt thou haue me to doe : *Balaam*

a 1 Chro. 29.

11. 12.

2 Sam. 7. 27.

Apo. 5. 12. 13.

b Ier. 23. 24.

1 Reg. 8. 27.

c Eccles. 5. 2.

*Tasitus.*

Act 9.

the

Num. 24.

1 Sam. 15.

*Filiis inobedi-  
entia sua vo-  
luptas est ido-  
latriæ. Bern. de  
precept. & di-  
stinct.*

Gal. 6. 16.

the Prophet of *Moab*, would not depart from his standard. If *Balaak* would giue me his house full of siluer and gold, I cannot passe the commandement of the Lord, to doe either good or bad of mine owne minde; what the Lord shall command, that will I speake. Let vs walke by the same rule, and be like minded. For to obey, is better then sacrifice, and to hearken is better then the fat of Rammes. Rebellion is as the sinne of Witchcraft, and transgression is wickednesse and idolatry. The children of disobedience make their will their idoll. It is one thing to obey, and another to pretense obedience. Neither is it the simple transgression of Gods commaundement, but the proud and wilfull contempt of his will, which is reputed the sinne of idolatry. Fly wee the least, that wee may auoyd the greatest branches thereof, and declare our selues sonnes of our Father which is in heauen. Wee say in the Lords Prayer, Thy will be done in earth as it is in heauen, where they doe it willingly, without murmuring; speedily without delaying, sincerely without halting or hypocrisie; constantly, without ceasing; and vniuersally without omitting; what hee commaundeth and commendeth in his sacred word: follow wee this rule of obedience, for they that walke accordingly to this rule, peace be on them, and mercy, and vpon the Israel of God.

2 A second duty which the regenerate owe vnto their heauenly Father, is, pliability of disposition, to assimilate themselves in all things vnto the properties and qualities of his diuine Essence and

and nature. There is in all created natures, generally an assimilation. The fire conuerts all to fire. The ayre exsiccate and drawes to it selfe. The water moystens, and resolueth what it meetes withall. The earth changeth all that we commit to her, to her owne nature. The world is all vicissitude and conuersion. Euery one almost fashio-  
neth himselfe after the guise thereof, after the customs and courses of the times. Nor is it onely true in materials and substances; but euen in spirits, in incorporeall; nay, in these there is more aptnesse; they mixe more subtilly, and passe into one another with more nimble glide. So wee see that infection is sooner taken by breath, then contraction or touching: and thus it is in dispositions too: the Souldiour labours to make his companion valiant. The Scholler endeouours to haue his friend learned. The bad man would haue his company like himselfe. And the good man striues to frame others vertuous. Euery man will be busie in dispending and imploying that quality which is predominant in him, to finde another of our owne dispositions: to finde the same soule in a diuided body, and our selues intermutually interchanged one into another. As it is thus in nature betwixt creature and creature: so should it be in grace, betweene man and his Maker, the creature and his Creator. Our thoughts should bee his thoughts; our words the language of Canaan, for purity, and legall verity; and our workes such as haue God for their president and patterne. God is wise, iust, and holy, goodnesse, grace, and mercy: bee yee

M

there-

a *Quicquid  
in Deo est, est  
ipse Deus.*

b Eph. 5. 1.  
*Vult nobis cæ-  
 lesti gloria &  
 dignitatis do-  
 ctissimam fre-  
 quenter inge-  
 rere, & bono-  
 rem, nostrum  
 peccandi puto-  
 ram facere.*  
*Hier. ep. 1. ad  
 Demetriad.*  
*Virg. tom. 1.*  
*c Lucio Lofio  
 annot. schol in  
 Eph. 5. p. 128.*

therefore wise vnto iustice, and iust vnto holinesse, wise, iust, holy, mercifull and compassionate as he is: For so is the precept, Be yee mercifull as your heavenly Father is mercifull. Be yee <sup>b</sup> followers of God as deare children. Because God hath forgiven you your sinnes, be yee therefore imitators of God; loue your neighbours, forgieue them their trespasses, by the example of God, who forgauē you fully and freely.

*Quem Deus ingenti, pereuntem seruat, amore,  
 In Christo est gratus, pro bonitate, Deo c.*

God when we were yet dead in our sins, manifested his loue vnto vs in sending his Sonne to work our redemption: the Sonne being willing, offered himselfe a bloody sacrifice to pacifie the Fathers wrath, in all which wee may see loue without president: grace without merit (on our parts) and loue in God, and his Christ; without measure. Wee are members of the mysticall body of Christ: wee ought therefore to loue them, beare with their infirmities, remit their offences, and beare one anothers burthens, as being followers of our heavenly guide. When *Ionadab* by *Rechab* his father, was interdicted the drinking of wine, hee voluntarily abstained from wine and strong drinke, because of his fathers prohibition. Knowing that God hath prohibited all sinne and vngodlinesse, shall we not denie the same; yes, beloued; where we finde in the word his interdiction, and *ne fiat*, that a thing ought not to be done, there Gods bare negation ought

ought to be vnto vs an awfull cohibition, and effectuell restraint, and curbe vnto our illegitimate lusts, and inordinate wills and affections.

The consciences of the weake, subiecting them to worldly rudiments, and humane ordinances; kept them from eating, touch not, taste not, handle not. Happy we if conscioufnesse of our humane frailties might preuaile so farre with vs, as to inhibit sinfull and vnarrantable actions, tending to the violaring of the precepts of the morall law. What said I, happy? nay vnhappy we, and of all men most miserable; if our righteousnesse exceed not the righteousnesse of the Scribes, and Pharises, which was a meere hypocriticall formality and outward appearance, voyd of truth and sincerity; we must proceede a degree further, if wee will be followers of our heauenly Father: for God is Iustice and truth, and euen from that which is right, if wee be not wanting to good endeuours; there will spring forth some goodly \* fruit, which shall redound, and abound to the benefit of our owne soules. Doing well, we shall dye well. Be thou therefore iust, holy, veruous, that thou maist reape the reward of thy goodnesse. If we liue not graciously, hauing God for an example of all holinessse and righteousnesse; we are altogether inexcusable.

It is storied by *Tacitus* of one of the *Cæsars*, or Romane Emperours, that in imitation of his Progenitours and Predecessours; he laboured as much as in him lay, to be <sup>b</sup> not much vnlike vnto them either in his weeds or words, in his sayings or do-

Col. 3. 21

\* Καρπὸς δὲ  
ἀγαθὸς ἐστὶν ἐν-  
ταύτῃ βίῃ.  
*Fructus bonus  
bene composita  
vita.*

† Βίη ἀγία  
ἡ γοι πατρί-  
ου ἁλόν: Vita  
iusta est finis  
bonum.

‡ Δίκατος ἐστὶν,  
ὡς καὶ δικαίον  
ἐν τοῖς ἰσθμ  
στὶν ὡς ἰσθμ  
ἀσφαρίαι.

§ Παρὰ ἑαίται,  
non multum  
distantibus  
verbis Tacitus  
de Cæsare.

; Job 45. 10.

ings, courtes or discourses. It should bee our care and conscience to descend vnto the like particularities: howsoever it belongs not to vs to be clothed with maiestie and honour, with light and glory as our Father is; for decke thy selfe (saith God ironically to *Iob*) prouoking him to shew his righteousness, power, and wisdom; decke thy selfe with maiestie and excellencie, aray thy selfe with glory and beauty: But alas! we haue no sufficiency or ability hereunto. But thus much we ought, and by the diuine power may doe; adorne, and decke our selues with the graces of Gods spirit: assimilating our selues in all things to Christ our Sauour, and high Priest; who <sup>k</sup> was holy, harmlesse, vndefiled, and separate from sinners. Wee must then put on \* Christ, and not be profane, iniurious, and corrupt companions, running with the wicked to the same excessse of ryot. God hauing forgiuen vs \* an hundred talents, all our debts against his sacred Maiesty, wee must not vnmercifully take our neighbour by the throat for an hundred <sup>l</sup> pence. Hauing past ouer the bridge of mercie our selues, wee should not plucke it vp vnto all others. In the 34 of *Exod. ver. 6.* God thus proclaimeth himselfe; *the Lord, the Lord, mercifull and gracious*, to note \* vnto vs by this ingemination, and repetition, a two-fold mercy: preuenient, and subsequent; preseruing from sinne before it bee

k Heb. 6. 17.

† His merits,  
by faithfull  
application;  
and his man-  
ners: by an  
holy imitati-  
on. *Dof. Boys*  
*postil.*

\* The Talent  
of siluer amōg  
the Iewes con-  
taining 3000  
shekels at 2 s.  
6 d. the shekel;  
*Exod. 38. 26.*

Came to 375 l.  
sterling, 100  
talēts, 37500 l.  
The talent of  
gold worth in

English money 45000 l. 100 talents make 45000 l. sterling. 1 *Denarius Romanus*  
*Mat. 18* The Romane penny hauing on it *Cæsars* image, *Mat. 22. 19. 21.* One fourth  
part of silgah of the Chaldeans, or shekle of the Hebrewes, weighing a drachme,  
woth of our money 7 d ob. 100. pence make of English money 3 l. 2 s. 6 d. \* *Paulus*  
*Phagius paraphras. Caldaica in loc. & Pelargius. & Lutherus de vlt. verb. Davidis.*

acted,



acted, and pardoning sinne after it is committed: *strong*; able to helpe, howsoever oppressed: *merciful*; affecting his in the bowels of compassion; *and gracious*; receiuing those into fauour who haue fallen, *Psal.* 147.3. *slow to anger*; more ready to spare then punish, wayting for our repentance, *2 Pet.* 3.9. *abundant in goodnesse*; towards offenders: *and truth*; in performing of his promises: *reseruing mercy for thousands*; for the whole earth is therewith replenished, *Psal.* 33.5. *forgiuing iniquity*; originall, actual, habituall; all sorts of transgressions and sinnes, voluntary, rebellious, and dayly committed. God here is the mirrour of all examples for our imitation. Hauing therefore put on the new man, *Col.* 3. 10. the partition wall betwixt Iew and Gentile being broken downe, there being neither Greeke nor Iew, Circumcision nor vncircumcision, Barbarian, Scythian, bond nor free; Christ being all in all, and all of vs one body in Christ: we should therefore without partiality, or hauing respect of persons; shew kindnesse vnto all as brethren, putting on towards \* all of euery kinde, as towards the kindes of all; <sup>m</sup> Bowels of mercy, kindnesse, humblenesse of minde, meekenesse, long-suffering, forbearing and forgiuing one another: As Christ forgauē, saith the Apostle, so also doe yee.

\* *Tam singulis  
generum quam  
generibus sin-  
gularum.*  
*m* *ad 7. 17.*  
*vt Luc. 1. 78.*

*Multa reis Christus clemens errata remittit;  
Quisq; pari fratrem commoditate ferat.*

*n* *Luca 10.*  
*Lunaburg.*  
*Dom. 7 post*  
*epipha.*

If we would assimilate our selues vnto God in one grace, we should not denie him this honour in all



others: but regard him in all our words and works, fastning our eyes vpon him, as the Cherubims did on the mercy seate. For then, as *Dauid* saith, beholding here his face in righteousness, we shall hereafter be satisfied with his image.

3 Our New-birth should be vnto vs an inducement and encouragement vnto the exercises of Christianity and sanctity of life. There is not any more powerfull dehortation from sinne, then the denotation of our spirituall sonne-ship. What man being reputed a childe of God, is not ashamed, and feareth not to doe that whereby hee becomes the seruant of sinne? We should be, as *Saint Paul* saith, children without blemish, vnblameable in this present world. It is not meete that the fountaine of righteousness should finde the spots and blots of sinne in vs. In the midst of a sinfull nation, crooked and peruerse generation, when we are enuironed on euery side with an innumerable company of transgressours, and haue infinite vicious examples dayly and hourelly obiected, and set before our eyes, <sup>a</sup> wee should be so mindfull of our celestially natiuity, that dwelling with *Mesech*, and hauing our habitations among the tents of *Kedar*, wee should shunne their sinnes, shining as lights in this world, according to that of our Saviour, (Let your light <sup>\*</sup> so shine before men, that they seeing your good workes, may glorifie your Father which is in heauen.) That yee may bee blamelesse <sup>b</sup> and harmelesse, the sonnes of God, without rebuke, in the middes of a crooked and peruerse nation, among whom yee shine as lights in the world.

Looke

*Filiis immaculati neq; conuenit in filiis Dei, qui ipse est sans tache, peccati maculam reperiire. Hier. epl. x. ad Demetriadem. Virg. de cultu Virgin tom x. a Ita celestis natiuitatue mores esse debemus, ut inter malos vincentes, omne malum vincamus, lucentes sicut lumina in hoc mundo.*

<sup>\*</sup> Mat. 5. 16.

<sup>b</sup> Phil. 2. 15.

Looke on that dignity which God hath adorned thee with, that eminent honour which is firme and immutable, and let this admonish thee of thy duty. The more costly the garment is, the more carefully is it kept from spots and staines: the greatest things, and most precious gemmes are possessed with greatest solicitude. Dost thou desire to keepe thy soule in safety, thou must studiously meditate on thy spirituall son-ship. Neglect of a mans selfe argueth a base estimate of his owne state and condition. The Scriptures often inculcare and vrge it vpon vs, that we are his, and his name called vpon vs, that he is our Father, and we his children; to the end we should be followers of him as deare children.

Consider we the \*dignity of our spirituall son-ship, and we will not exercise our selues in the base workes of sinfull slavery. As many as receiued him, (that is Christ) to them he gaue power to become the sonnes of God. Heere's our dignity: what can be higher then this power, what more eminent then this altitude? It <sup>b</sup> exceeds all gifts, that God should call man his sonne, and man terme God his Father.

And this so great a dignity admonisheth vs of generosity. Being the children of so great a heavenly Father, we should be of generous and noble dispositions and natures. The sonne of a King goeth about great designs and enterprises, he meditateth on warres, triumphes, and trophees, and abhorres to imploy his minde about vile, base, and fordid things. The Sonne of God is an agent in things

c 1 Ioh. 3.  
Nunc sumus  
filii dei sumus,  
vbi firmitas  
fortitudo: filii  
dei, vbi digni-  
tati celsitudo.  
Nunc, signifi-  
cat voluntati  
promitti-  
nem, quo doce-  
mur promptis-  
simos esse ad  
obediendum,  
compatiendis,  
consentiendis.  
Pet. Berceus 18.  
pert. moralis  
Philos.  
Gen 48 16.  
1 Ioh 3. 1.  
Eph. 1. 1.  
\* Sebast.  
Barrad. tom. 1.  
l. 4. c. 10. p. 139.  
In Ioh. 1. 12.  
a Quid hic po-  
testate altius?  
quid hac alti-  
tudine subli-  
mitis dici po-  
test? Greg.  
Hom. 6. in Eze.  
b Omnia di-  
ni excedit hoc  
dignum, vt De-  
us hominem  
vocet filium,  
Et homo de-  
um nomen  
patris. Lem. ser.  
c. denatim. Ee  
c. Barradius  
to 1. 4. c. 10. p.  
139. vt supra.

things more eminent: his thoughts run on heauenly things, how hee may wage warre with his infernall enemies, he hopes for victory, and for euer to get the garland, and therefore will not debase himselfe by the seruill and filthy works of sinne.

d Magni Leo-  
nis rugatus, ser.  
1 de nativ.

Acknowledge, O Christian<sup>d</sup> thy dignity, and being made the consort of a diuine nature, returne not by thy degenerate conuersation vnto thy ancient vileneffe and vitiousnesse.

Leo ser. 6.

A selected kingly generation should (in euery particular) answer the dignity of their (spirituall) regeneration: louing that which their Father lo- ueth, dissenting in nothing from the Author (of their New-birth) lest he say and complaine as once the Lord our God did by his Prophet, *Filios enu- trini, & exaltati, ipsi autem spreuerunt me*; I haue nourished and brought vp children, but they haue rebelled against me.

As Christ the naturall Sonne of God, was the diuine character, and engrauen forme of his Fa- thers image: in like manner (saith he) it is necessa- ry that the adopted sonnes of God should by imi- tation be the images of their heauenly Father, as it is written; Be yee perfect as your heauenly Fa- ther is perfect. If this be humane praise, that the Progeny doe answer the vertue, prowesse, honour, and grace of their Parents, *Quantum magis glorio- sum* (saith hee) how much more glorious is it, for those which are borne of God, (the earths vn- tainted spirituall-nobility) to haue the image of their Father shining on them, for them to manifest the Author of their New-birth, and declare who hee

hee was that regenerated them.

Earth hath not any thing more glorious then ancient Nobility, when 'tis found with vertue. What barbarous minde will not reuerence that vertuous and Noble bloud, which hath vntainted runne thorough so large a succession of generations? Vertue addes a new splendour, which together with the honour of his house, challengeth a respect from all. He is rather to be regarded and honoured, loved, and respected, whose father expired a Clowne, he being a godly sonne; then hee that being vitious, is in a lineall descent from him, that was Knighted with *Tubal-Cains* Faulchion, which hee made before the Floud.

4 Being borne of God, wee should haue as the subtilty of the serpent: so innocency of the Doue.

1 Wee should labour for Christian wisdome, that wee may know how to walke towards them which are without, hauing our conuersation in integrity. <sup>a</sup> *Hee that walketh uprightly, walketh surely.*

In Christianity there is an Art, and Gods children haue wisdome, which is better then Rubies: and all the things that may be desired, are not to be compared to it <sup>b</sup>. Neither gold, nor <sup>c</sup> fine gold, nor the purest of all the gold of Ophir, much lesse siluer shall be weighed for the price thereof: Corall, Christall, the Onyx, the Saphir, the Topaz of Æthiopia, Rubies, Pearles, Jewels of gold emboist with Margarites, Iaspers, Sardius, Emeraulds, or Diamonds, shall not equall it. Wisdome is aboue them all. Shee is set vp like the <sup>d</sup> Cedar in Libanus, and as the Cypres tree vpon the mountaines.

<sup>a</sup> Pro. 10. 9.  
*Qui vadit plane, vadit sanè.*

<sup>b</sup> Pro. 8. 11.  
Pro. 16. 16.  
<sup>c</sup> Compare  
Iob 28. v. 16.  
20. & Reu. 4. 3.

<sup>d</sup> Eccles. 12. 14.

of Hermon. Shee is exalted like a Palme tree in Engaddi, (or the wilderneffe of Cades) and as a Rose-plant in Iericho, as a faire Oliue tree in a pleasant field, growing vp like a Plane tree by the water. Shee giues a sweet smell like Cynamon, and Aspalathus, yeelds a pleasant odour like the best Myrrh, (as Galbanum, and Onyx, and sweet Storax) and as the fume of Frankincense in the Tabernacle. Shee stretcheth out her branches of honour like the Turpentine tree: like the Vine she bringeth forth a pleasant fauour, her flowers are the fruit of riches and renowne, her memoriall is sweeter then honey, and her inheritance then the honey combe. I am (saith she) the mother of faire loue, and feare, and knowledge, and holy hope, I therefore being eternall, am giuen to my children which are named of him, that is, chosen of GOD.

*Solomon* (though one painted him halfe in heauen, and halfe in hell, not knowing whether hee were faued or damned) was vndoubtedly the child of God, for as he had his errors with *St. Augustine*, so likewise had he his retractations with him: his booke of the Preacher disclaimeth all worldly wealth and pleasures as vanity, and giueth sufficient testimony of his re-establishment\* in grace.

Of him (one of the off-spring of wisdom) it is written, that God gaue him prudence and vnderstanding exceeding much, and a large heart, euen as the sand that is vpon the Sea-shore. Wee must therefore pray for it as *Salomon* did, and giue our selues vnto the study thereof, that wee may be a wise

\* Eccles. 12.8.  
23.14.

wife, iudicious, and vnderstanding people, abounding with knowledge, like our heauenly Father. Be yee wise as serpents (saith our Sauour) because as knowledge is the treasure of the minde, so discretion is the key: without which it lyes dead, in the dulnesse of a fruitlesse rest. A native ingenuity is beyond the watchings of industrious studie. But the practique part of wisdom (to know and do) is the best. Let this be ours.

To serpentine wisdom, we must ioyne honest simplicity, harmlesse innocency, mildnesse and lenity, gracious fertility, prouident industry, and delightfull purity: which if we doe, the spirit of God hath descended vpon vs like a Dove, and of naturall, hath (effecting the New-birth) made vs spirituall.

5 Finally, being borne of God, it should be our care and conscience to aduance Gods grace, and set forth his glory, ascribing this wonderfull effect of the New-birth, vnto Gods all-sufficient and efficient worke. Our patience in suffering, and grace in working that which is pleasing vnto GOD, are both from him who worketh both the will and the deede. And therefore as Saint *Augustine* saith, Wee \* ought to boast our selues of nothing, because nothing is our owne. By nature wee are not onely like *Nichodemus*, erroneously ignorant touching the New-birth, but auerse from it, and aduerse vnto it, vnwilling of grace; resolute, and dissolute vnto all manner of euill, and therefore are we called by the Apostle *St. Paul*, A crooked and peruerse nation.

*Quicquid putemur mortale genus, quicquid facimus, venit ab alto. Chorus in Oedip. Sen. Trag.*

\* *In nullo gloriantur, quia nihil est nostrum.*

*Phil. 2. 15.*

2 Pet. 1. 4.

*David* with faire promises, and expectation of large reuenues, of riches, honour, goods, and gold (which maketh knees to bowe, and tongues to speake, against the natie *genius* of the groaning heart, which is as extensiuē as the Spanish ambition, putting all things vnder it) this together with outward eminency and glory, being to be added vnto his natie noblenesse, and innate worthinesse allured him. In like manner, God Almighty allureth vs with his exceeding great precious promises of both the treasures and pleasures, the grace and good things of this life, and that which is to come, and all is to make vs his, and the inheritance of heauen ours, who are by nature children of wrath, and can inherit nothing but confusion of face here, and an eternall separation from the delightfull blisfull presence of the eternall glorious Maiestie hereafter. Let God be magnified for his worke of grace, because grace is not *ex traduce*, by propagation; for then children should inherit their fathers vertues, and euery good father should haue a godly childe, which though it fall out thus sometimes, yet most often it is otherwise. *Noah* may haue a wicked *Cham*, *Abram* a scoffing *Ishmael*, *Danid* a rebellious *Absalom*, *Salomon* a foolish *Reboboam*, the vitiousnesse of *Ely's* sonnes (a Priest of the Lords;) may cause the offering of the Lord to be abhorred. Noble\* and worthy parents haue often times ignoble, & vnworthy, yea wicked children, inclinable vnto nothing but idlenesse and wickednesse, growing with age the more crooked and corrupt, and the more deplorably depraued.

Scipio

\* 1 Sam. 2. 17.  
Ab illuſtrifſi-  
mū parentibz  
ſapē nobilita  
portenta enata  
ſunt, ceteri-  
us ignavia &  
nequitia ſordi-  
bus imbuta.  
Pet. Calvini  
Portuſenf. Hec.  
cap. 1. Dom. 2.  
aduent. p. 233. 2



*Scipio Africanus* so famous for his victories, had a sonne who carrying his fathers name, eclipsed both his fortitude and glory. There was the Emperour *Q. Fabius Maximus*, a man most valiant; there was another of that name most luxurious and exorbitant. There was *Clodius* the father, surnamed faire, that gained the fauour of the people, and violated not his vowe of coniugall chastity: his sonne surnamed likewise the faire, liued a most foule and filthy life, most basely prostituting himselfe to euery common Curtezan.

Neither is grace extracted out of the powers and faculties of the soule, but either immediately infused by God, or mediately wrought by the ministry of the word: Being borne againe, not of corruptible seed, but of incorruptible, by the word of God which liueth and abideth for euer.

Of his owne will begat hee vs, by the word of truth: the former words note the <sup>a</sup> impulsive cause, these latter, the <sup>b</sup> instrument. *St. Iohn* calls it the word of life, *St. Paul* the producer of faith, and the power of God vnto saluation. The weapons of warfare, are mighty through God to cast downe holds, those holds which *Sathan* hath fortified so strongly for himselfe. And this worke of regeneration or the New-birth, is in Scripture attributed vnto the preaching of the Word, *Ad commendationem ministerij*, to set forth vnto vs the authority and excellencie, the power and dignity of the ministerie, to teach vs to honour those which are placed ouer vs in the Church, and to loue them which labour amongst vs in the Word and Sacraments:

1 Pet. 1. 23.

Iam. 1. 18.

\* 1 Pet. 1. 3.

2. 10.

1 Ioh. 3. 1.

Rom. 2. 16.

Tit. 3. 5.

\* 1 Ioh. 1. 1.

c. 4. 6.

Rom. 1. 16.

c. 10. 17.

& 15. 19.

Marlor. In

1 Cor. 4. 14.



We should count the feere of those beautifull, who like *Noahs* Doue with an Oliue branch, bring vnto vs the Gospell of peace and reconciliation, and preach vnto vs the glad tidings of saluation. Acknowledging them Gods instruments, wee should magnifie the prime and principall agent. As in all other things: so in this one thing God should haue the preheminence soueraignty and glory. As therefore *David* said, when he should haue married *Sauls* daughter, seemeth it a light thing to bee the sonne in law to a King: so should we rightly value Gods gracious fauour in making vs his new borne (a degree aboue the naturally borne) children; and admiring the goodnesse of our GOD; should breake out into that holy admiration, or acclamation of *S. Iohn*, 1 *Ioh*. 3. 1. Behold what manner of loue the Father hath shewed vnto vs, that wee should be called the sonnes of God! This is loue without parallel, or president; grace, without merit; and charity without measure; admitting vs to such aduancement, which the Fathers of our flesh with all their lands and liuings, could neuer put vs in possession of, nor entitle vs vnto.

*Amar est sine  
exemplo, gra-  
tia sine merito,  
charitas sine  
modo. Bern.*

*The*



## CHAP. IX.

*The immunities and priviledges of New-borne Christians.*

Hey haue a Father that can and will prouide for them, hee is in heauen, and therefore able; a Father, and therefore willing.

As touching Gods sufficiencie to blesse his children with things temporall, the Psalmist saith, that the earth is the Lords with the fullnesse thereof: yea, the cattell are his vpon a thousand plaines. He builds the house, orherwise, they labour in vaine that build it. The fruits of the body, fruits of the field, fruits of cattell, encrease of Kine, flocks of sheepe, the basket, and the store in the basket, they make a great shew of goodly commodities: but valesse you giue them their blessing which is there annexed (blessed shall bee the fruit of thy body, &c.) that blessed all the rest; they mourne as *Esaie* did when *Iacob* had prevented him of the blessing, and as the grasse vpon the house top, which no man taketh in his hand, or blesseth in his heart; so doe they languish and pine away, and come to nothing. The Lord must command

\* Psal. 127.1.

Dr. King in  
Iacob. Gen. 27.  
p. 511.

command his blessings to be with vs in our store-houses, and in all that we set our hand vnto, or our labour dieth betweene our fingers. Nothing prospereth without him, but euery thing by his all-sufficient and efficient enriching, and his fauourable propitious blessing. What though God doth not alwayes blesse his children with that which they would: this onely questioneth the reclining of his will, no way preiudiceth the absolute perfection of his omnipotency and power. In the generall hee teacheth vs hereby, that not being wise enough to chuse for our selues, we should therefore haue our dependencie vpon him, importuning him dayly and hourelly vntill he heare vs, and answere vs graciously. Herein hee does like wise Princes, who feede not the expectation of their fauourites that are apt to presume; but often crosse them in their hopes and feares: thereby to tye them faster in their duty and reuerence, to the hand that giueth: though God giues not our desires, yet he alwayes imparts his blessings to vs for our profit: distributing his fauours for his owne glory, and the good of our regarded soules. This the Lord doth of his all-sufficiency.

*Exaudis Deum  
ad utilitatem,  
atq; non ad  
honoratam.*

Gen. 17. 1.

a Eudoxia.

Eph. 1. 3.

Mach. 6. 26.

Secondly, wee are to consider in our heavenly Father his good pleasure, applying himselfe vnto vs for our well being. As hee can so hee will blesse his, nay in the present he blesseth vs, as the Apostle saith, with all spirituall blessings in heavenly things in Christ, and will hee denie them temporall things? he feedeth the fowles, are yee not much better then they? He causeth the Lillies

to growe, and cloatheth them in such wise, that euen *Salomon* in all his royalty was not arayed like one of them: shall he not much more cloathe you, O yee of little faith: if God regard the fowles of the ayre, and the grasse of the field, will hee not much more cast the eye of his prouidence towards vs? If that of *David* be true, that he neuer saw the righteous forsaken, nor their seede begging their bread (of necessity making it their vocation, as being poore neither by impotency, nor by casualty, but voluntarily, and affectedly;) then certainly the children of the most high (though sometimes they be brought vnto a lowe ebbe, and may want saturity, yet shall they cuer finde contenting sufficiency for their sustentation. In their greatest povertie God endueth them with contentation, and in their deepest afflictions, replenisheth their hearts with consolation.

*Argumentum  
a minore ad  
Maius.*

3 This is the <sup>b</sup> righteousnesse of Gods Kingdome, their sinnes being <sup>c</sup> couered, that is, not from God, who is all eye, and the searcher of the heart and reines; nor in regard of men onely, but in respect of their owne persons: as their sinnes in the day of Christ<sup>s</sup> passion were laid <sup>c</sup> vpon him: so the garment of Christ his inherent holinesse, and imputatiue righteousnesse (through his meritorious sufferings,) in the day of iustification being put vpon \* them, their sinnes are couered and hid, that is, blotted out and remitted: GOD will not see them, to their condemnation; but passe by them, to the saluation of the iustified. And indeede this couering and not imputing of sinne, is the first part

<sup>b</sup> Math. 6. 33.

<sup>c</sup> Psal. 32. 1.

<sup>c</sup> 2 Pet. 2. 24.  
Isa. 53. 4. 5.

\* Rom. 5. 6.

of blessednesse. *Psal.* 32. 1. Not the essentiall righteousness of his diuine nature, but onely that perfect integrity \* of the humane nature, which in him was without all guile; and that absolute obedience, whereby, in that nature of ours, he actually \* fulfilled every branch of the morall law, and \* satisfied by his sufferings, for the sinnes of the whole world of his Elect. And this righteousness of Christ, we are to consider, not as in a person severed from vs, but as in the head of our common nature, the second *Adam*; from whom it is communicated vnto all, that, being vnited as members vnto him, doe lay claime thereto, applying it by faith \* vnto themselves. Wee say that in our part *fides sola iustificat*, that faith onely iustificieth, albeit iustifying faith be neuer alone, but euer attended on like a Queene by the Lady-graces of hope, charity, loue, patience, ioy, perseuerance, &c. Neither are wee so to conceiue of faith as a vertue inherent in vs, working by loue, as if the worth of it could iustifie vs; but onely as being an instrument, or hand of the soule stretched forth to lay hold on Christ, the Lord our righteousness. Our iustice in this life is rather such as consisteth in the remission of our sinnes, then in the perfection of our vertues. That righteousness which wee haue, it is meere of mercy, not actiue, but passiue, not that which we worke our selues, but that which God worketh in vs. *Ablatus es*, \* *iustificatus es*, You haue washed or iustified your selues? no, you are washed and iustified. Christ is made vnto vs of God, \* wisdom, righteousness, sanctification, and redemption.

\* Heb. 7. 26.

\* Math. 3. 15.

\* Isa. 53. 5.

1 Pet. 2. 24.

1 Ioh. 2. 2.

Rom. 5. 19.

\* Rom. 10. 4.

Ier. 23. 6.

\* *Iustitia in hac vita tanta est, ut potius constet remissione peccatorum, quam perfectione virtutum,*

*Aug. 19. de ciu.*

*Dei. c. 26.*

\* 1 Cor. 6. 9.

\* 1 Cor. 1. 30.

tion. Wisedome, in the preaching of the Gospel ; righteousness, in our iustification ; sanctification, in our conuersion ; and redemption, by his passion.

4 Amity with the creatures : for whereas by our rebellion in *Adam* we lost our soueraignty and dominion ouer the creatures, the fire, the ayre, the waver, the earth, and all liuing and creeping things therein ; so that euer since the fall of man, ioyntly and seuerally, they conspired the ruine, and destruction, the downfall, and desolation of sinfull man : the fire to burne, the ayre to infect, the water to drowne, and the earth to deuoure and swallow him vp quicke, as it did *Corah*, *Dathan*, and *Abiram*, within her greedy opening wombe : and all of them, yea euen the whole creation groaneth, (as the Apostle saith) traouelling in paine<sup>a</sup>, as being desirous to bee deliuered from the bondage of corruption, into the blessed liberty of the sonnes of GOD.

<sup>a</sup> Rom 8, 21.  
22

Being now Gods children, renewed and reconciled to God in Christ, there is no creature that (beyond the diuine permission) can preiudice, annoy, or hurt vs. It is the couenant which the Creator hath made with man, his principall creature, that the beasts of the field, the fowles of the ayre, and the creeping things of the ground, that all of them shall be in a faire correspondence and friendship with vs : I will breake the bowe & the sword, and the battell out of the earth, and will make them to lye downe safely (saith the Lord God of Hosts.)

Hof. 2, 18.

b 5. 19.

Hee shall deliuer thee in fixe troubles, yea in seven there shall no euill come to touch thee. In famine hee shall redeeme thee from death: and in warre from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou bee afraid of destruction when it cometh. At destruction and famine thou shalt laugh, neither shalt thou bee afraid of the beasts of the earth: For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee. Thus all things are put in subiection vnder our feete. And this is a very wonder in heauen, that a woman cloathed with the Sunne, hauing vpon her head a Crowne of twelue starres, should haue the Moone vnder her feete.

Heb. 1. 8.

Reu. 12. 1.

And what is this, but an admirable type or embleme of the children of God, (the Church militant:) who being cloathed with the righteousnesse of Christ, as with the Sunne; to whom the doctrine of the twelue Apostles, is as a Diadem of beauty vpon their heads; they in regard of their superiority ouer the creatures, so well as their spirituall mindednesse: are said to tread the Moone, that is, all terrestriall and sublunary things, the earth, the world, with all the works thereof, and the creatures therein, vnder their feete: for to man repaired in the image of God, and renewed in righteousnesse, true wisdom, and holinesse, there is giuen vnto him of God, Dominion ouer all his works of wonder, putting all things in subiection vnder his feete.

Psal 8. 6.

5. *Christian liberty*; Their heauenly Father hath enfran-



enfranchised them, and set them at liberty :

*Carcere qui legis iacuit conclusus opaco,*

*Legis hic in Christo carcere liber erit.*

*Luca Lefſio.*

*Luneburg. Am-*

*not. Scholaſt.*

*in epiſtol. die*

*circumciſ.*

Because they are ſonnes, they are deliuered from the clements of this world, the beggerly rudiments of Iewiſh ceremonies, and Romiſh ſuperſtitions, Gal. 4. 3. 5. Hereby not onely our right, forfeited in Adam, is recouered and reſtored vnto vs by Chriſt, the ſecond<sup>b</sup> Adam, the Lord from heauen; but alſo the reſtraint of the ceremoniall law is remoued: Chriſt hath ſet vs free and vntangled vs, taking our necks from<sup>c</sup> the yoke of bondage. Being dead with Chriſt, vnto the rudiments of the<sup>d</sup> world, we are no longer ſubiect to humane ordinances, the doctrines and commandements of men; as (touch not, taſt not, handle not) and now to the pure in Chriſt Ieſus, all things are<sup>e</sup> pure, and nothing vncleane in it ſelfe<sup>f</sup>, vnleſſe through weakeneſſe of conſcience in him that vſeth them, or in thoſe<sup>g</sup> that take offence at them, they become accidentally vncleane, or ſcandalous.

<sup>b</sup> 1 Cor. 15. 47.

<sup>c</sup> Gal. 5. 1.

<sup>d</sup> Col 2. 20.

<sup>e</sup> Tit. 1. 15.

<sup>f</sup> Rom. 14. 14.

<sup>g</sup> Vcr. 15.

6 Glorious things are ſpoken of thee, O thou Citie of God, ſaith *Dauid* of the terreſtriall Hieruſalem; but more glorious things are ſpoken of thee, O thou Sonne of God, the Redeemer of the world, and Iudge of quicke and dead, Ieſus Chriſt the righteous, to whom all power is giuen both in heauen and earth; he is thy elder brother: by him haſt thou deliuerance from the dominion of ſinne, the ſting of death, and a ſlaviſh feare of damnation. The nature of man at the firſt creation, before that lump was ſowred with the leauen

*Pſal. 87. 3.*

*Heb. 2. 14. 15.*



Dr. King in  
Plal. 146.

1 Sam. 12.

Εὐαγγ. 3<sup>ος</sup> π. 105  
Ἐν ἡμεῖς τὴν  
ἀφ. Ἀριστ. 2.  
Ποιή.

Cant. 2. 14.

of sinne, was full of grace and glory : as God expostulated with *David*, I haue made thee King ouer Israel, and if that had beene too little, I would haue done much more ; so man was made King, and put in Lord-like dominion and possession, not ouer cantens and corners of the world, but ouer the ayre, the sea, the earth, and euery beast, and fish, and feathered fowle therein created. All things were made for vs : for in a manner wee are the end and perfection of all things. And if this be too little, God hath yet done more for vs. For our sakes were the heauens bowed, and God was made man to pleasure man : so that all is ours, and and we are Christs, and Christ is Gods.

7 To vs appertaineth preservation and deliuerance, immediatly by God himselfe, and mediately by the Ministry of his Angels. Immediately God casteth the eyes of his prouidence vpon vs : for in *Zach.* the 7. eyes of God are said to goe ouer the earth, noting vnto vs not onely Gods omniscience, but his vigilant prouidence. Hee is the watchman of his Israell which neuer slumbreth nor sleepeth. Christ likewise hath a care of his Church ; O my Doue, saith hee, that art in the clefts of the rocks, and in the secret places of the staires ; hee hideth, sheltreth, and protecteth his chosen ones from the aduerse strokes of malevolent-Saturnine spirits, opposers and persecuters. Are wee in the stormes of aduersity, the first that stand the shocks of extremity ? are we harrowed with oppression ; doth continuall care checke our spirits, continuall labour consume our bodies, and conti-

continuall insultation of the proud disquiet both ? Are we like one in a vessell full of pikes, finding alwayes, which way so euer we turne, something that pricks vs. Doe we liue like Owles in the Desart, and Pellicans in the Wildernesse, are wee as much tryed as *Dauid*, who did eate ashes as bread, and mingled his drinke with weeping : or as much perplexed as he, when the Drunkards made Songs of him ? Are we afflicted with *Iob*, hunger-bitten with *Lazarus*, persecuted with *Christ* and his Disciples, going in mourning because of the oppression of theemie ; we should not be dismayed, but as *Medea* in the Tragedy said vnto her hopelesse and helplesse Nurse, *Qui nihil potest sperare, desperet nihil*. He that can hope for nothing, let him despair of nothing : Shee was deceiued which said \* *Spes nulla monstrat rebus afflictis viam*, That there was not any hope that could shewe the way to escape out of the hands of afflictions. Nay ; thou art dearer vnto God then to thy selfe. And therefore we should cheere vp our soules with *Dauid* in the Psalmes, saying, Why art thou cast downe, O my soule ? and why art thou disquieted within me. Say vnto thine heart, hope in God, for I shall yet praise him, who is the health of my countenance, and my God : Rowse vp thy decaying vitalls with *Agamemnon* : *Suscita sensus tuos, optatus ille portus arumnis adest*, And be of good cheere, you are entred almost into the quiet port of peace and security, and then there will be an \* end of all your sorrowes and sufferings. What though we groane vnder the burthens of oppression, and sigh with

our

*Psal. 43. 2.*

*Medea. Sen. Trag.*

\* *Nutrix Medea ibid. Trag. Miserrimum est timere, cum speres nihil.*

*Androm. act. 3. in Oedip. Sen. Trag.*

*Chariot est illi homo quam sibi.*

*Psal. 43. 5.*

*Agamemnon. Sen. Trag. 783.*

\* *Mors sola portus, dabitur arumnis locust. Lei anira in Her Oetia 1021 Sen. Trag.*

Reu 6.9.

Psal 43.1.

Psal 12.5.

sa. 43 4 .

Cha 49.15.16.

Isai 4.5.

Reu.2.2.

Mal.3.16.

our afflictions, calling and crying vnto God with the soules of the Saints, lying slaine vnder the Altar; saying, *Quem das finem rex magne laborum*, How long, O Lord, holy and true! Doeſt thou not iudge and auenge our blood on them that dwell vpon the earth? Preſerre we either a Bill in Chancerie, pittifully complaining; ſhewe we vnto our Father the Lord of heauen and earth, that we goe mourning becauſe of the oppreſſion of the enemy; that wee goe groueling, and bowed downe all the day long: or, putting vp our Petition vnto the King of Kings, and praying; Iudge me, O God, and plead my cauſe againſt an vnmercifull nation: O deliuer me from the deceitfull and yniuſt man! Our Father, taking it to heart, will take our part: for the comfortleſſe troubles of the needy, and for the deepe ſighing of the poore, now will I ariſe ſaith the Lord, and will ſet him in ſafety from him that puſheth at him. We are precious and honourable in the ſight of our Father, and he loueth vs. Can a woman forget her ſucking childe, that ſhe ſhould not haue compaſſion vpon the Son of her wombe? yea, they may forget, but I will not forget thee. Behold, I haue engraue thee vpon the palmes of my hands: and as in Hieruſalem the Iewes kept a Register and Record of all the Inhabitants thereof: ſo God hath a Booke, in which are written the names of all that are his children, and ſhall bee members of that new Hieruſalem. Gods Booke of remembrance was written for his children which feared him, and thought vpon his name: and they ſhall be mine (ſaith the Lord) in that day when

when I make vp my Jewels, I will spare them as a man that spareth his onely Sonne which serueth him. He is as tender ouer vs as ouer the Apples of his eye. Are we then pursued for righteousness sake, and troubled for the word \* of God, and the testimony which we hold, God himselfe is persecuted: *Saul, Saul*, why persecutest thou me? God will be auenged on all persecutors (for the Day of the Lords vengeance is at hand, and the yeare of recompences for the controuersies of Syon. His indignation shall be vpon them, and his fury vpon their Armies: the sword of the Lord shall be filled with blood, and be made fat with fatnesse, &c. Are you of fearefull hearts, it is my Commission to corroborate and strengthen them; Be strong, and feare not: behold your God will come with vengeance, euen God with a recompence will come and saue: Euen the Captiues of the mighty shall be taken away, and the prey of the terrible shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children. Thus saith the Lord, the Lord, and thy God; (O thou afflicted and drunken, but not with new wine) that pleadeth the cause of his people; behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my fury: thou shalt no more drinke it againe: but I will put it into the hands of thine enemies that afflict thee.

\* Rom. 6.9.

Act. 9. 4.

Isai. 34. 8.

Isai. 9. 4.

Chap. 49. 25.

Isa. 51. 22, 23.

*Dabit Deus his quoque finem.*

Our afflictions shall not end vs, but God will rather put an end vnto them. And then

*Olim hac mem. nisse iurabit.*

P

Our

Psal. 126. 2.

Mai. 59. 10.

Chap. 61. 2.

\* Ezek. 28. 16.

Zeph. 2. 9.

*Omne sub reg-  
no graviore  
regnum est.  
Chirum in Thy-  
est. Sen. Trag.*

*Megara. Sen.  
Trag. 384.*

Zech. 10. 11.

Zeph. 3. 19.

Chap. 14. 12.

Zech. 14. 12.

Our mouths shall be filled with laughter, and our tongues with singing, (as at the returne from the Captiuitie of Babylon.) In like manner, when the Redeemer shall come to Zyon, and vnto them that turne from transgression in *Iacob*, when he shall proclaime the acceptable yeere of the Lord, and comfort all that mourne, when hee shall Preach good tydings to the meeke, bind vp the broken hearted, proclaime liberty to the Captiues, and the opening of prison to them that are bound; and proclaime the day of vengeance of our GOD, then shall we haue boldnesse, \* confidence, and ioy in that day; but our enemies shall lick the dust, Moab shall be as Sodome, and the children of Ammon as Gomorrah, Spaine and France shall be as the Palatinate, the Turkes and Tartarians as the vagabond Iewes: and their land shall bee for the breeding of nettles, and salt pits, and a perpetuall desolation, the residue of my people shall spoile them, and the remnant of my people shall possesse them. The bloud-thirsty shall not out-live halfe their dayes: and the haughty shall be humbled.

*Dominare timidus, spiritus altos gere:  
Sequitur superbos visor à tergo Deus.*

The pride of Assyria shall be brought downe, and the Scepter of Ægypt shall depart away. I will vndoe all that afflict thee; And this is the plague wherewith the Lord will smite all the people that haue fought against Hierusalem: for their flesh shall consume away, while they stand vpon their  
fete,

feete, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. For he that toucheth you, (saith the Prophet *Zechary*) toucheth the apple of his eye, therefore they shall be disappointed, and cast downe, God shall arise and deliuer our soules from the wicked; his sword and his hand, from the men of this world, which haue their portion in this life, whose bellies are filled with hid treasures. See how God comforteth his Church, and threatneth her enemies; Behold, all they that were incensed against thee, shall bee ashamed and confounded: they shall be as nothing, and they that strine with thee shall perish. No weapon that is formed against thee shall prosper, and euery tongue that riseth vp against thee, thou shalt comdemne. Hee will binde their Kings with chaines, and their Nobles with fetters of iron. To execute iudgement vpon them, the iudgement \* written: This honour haue all his Saints.

Chap. 3. 8.

Psal. 17. 13. 14.

Isa. 41. 10. 11.

Chap. 54. 17.

Psa. 149. 8.

\* Deut. 7. 1.

Sometimes God works the preservation and deliuerance of his children mediately by the ministry of his Angels. \* I saw by night (saith *Zechary*) and behold a man riding vpon a red horse, and he stood among the Mirtle trees that were in the bottome, and behinde him were there red horses, speckled, and white.

\* *Sandis sacer angelus asat.*

Io. Gerhard.

med. 1. 12. 13.

Chap. 1. 8.

2 Mediate preservation, by the ministry of Angels.

These are they, whom the Lord hath sent to walke to and fro through the earth; as it is said of the winds, Hee maketh his Angels spirit, and his Ministers a flaming fire: so the Angels they are winged Mercuries, mounted on Pegasus, swift

1. 1. 2. 3. 4. 5.

1 Pet. 3. 2.

Cant. 3. 7. 8.

Job. 1. 6.

1 Reg. 19. 35.

2 Sam. 16. 1. 14.

Couriers within a moment runne through the earth to discover treacheries, and treasons, to re-  
 veale things, and to deliuer Gods children from  
 that roaring ranging Lyon, which goeth about  
 not sleeping, but seeking whom he may deuoure.  
 In the third of *Canticles* 7. 8. *Salomons* bed is said to  
 haue threescore valiant men about it, of the vali-  
 ant of Israel; who shall hold swords, being expert  
 in warre; euery man hath his sword vpon his  
 thigh, because of the feare in the night. What is  
 this but an embleme of the Angels vigilancie and  
 carefull defending the Church, Gods children,  
 whom these valiant ones deliuer from the terrours  
 of the night, that is, defend them from secret and  
 vknown dangers. Children of Kings are attend-  
 ed on by Noble men, and garded by strong men.  
 The children of God being regarded of God, are  
 garded by his Angels, which for their fortitude  
 are said to haue wings; for their readinesse to ex-  
 ecute Gods will, are said to stand in his pience;  
 for their Nobility, they are called the sonnes of  
 God; and for their strength they are incomparable.  
 An Angell in a night of vengeance was able to slay  
 one hundred eighty and six thousand of *Sennacheribs*  
 host. Cursed and miserable is the condition  
 of the wicked, the children of the deuil; God is  
 against them, and his Angels neither will, nor must  
 protect them. When the Lord had cast away *Saul*  
 for his disobedience, the spirit of the Lord depar-  
 ted from him, and an euill spirit of God tormen-  
 ted him. Since (as smoke drives men from their  
 houses) chaseth God and Angels from men.

And



And now men, devils, beasts, all creatures afflict, torment, and persecute the sinner; for if God be against him, who can be with him? God, both his enemy, and his Iudge, shall take his ieaiousie for armour, and shall arme his creatures, to be engaged on his enemies. On the contrary, God giueth his Angels charge ouer his children, to keepe them in all their wayes. His heires shall be defended, they shall want no tuition, who are within the Arke of Reconciliation. When *Iacob* departed from Laban, he went forth on his journey and the Angels of the Lord met him, and *Iacob* said, these are Gods host, and he called the name of the place *Mahanaim*, or Tents.

Wild. 5. 17.

Psal. 91. 11.

Gen. 28.

As Cities subiect to the Enemies inuasion and incursion; are garded and defended with bands and companies of Soldiers. so are the soules and bodies of the faithful by legions of Angels. The Angels of the Lord go with their Masters about them that fear him, and shall rescue them. The Angels of the Lord are the cause of his inuasion and the destruction of his enemies.

Psal. 34.

Exod. 14.

When the servants of the King of Syria came to the *Elisha*, his servants seeing he had cried, *Adas Mellis*, when shall we looke? *Elisha* answered, heare n, for there bee more w days, then with them. And at *Elisha* prayer the Lord opened the seruants eyes, and hee looked. And behold the mountaine was full of Horses and Chariots of fire round about *Elisha*. Thinke with thy selfe then O my soule, how great durine affliction it is that the Lord hath deputed the Angels for thy

2 Reg. 6. 15.

2 Reg. 6. 18.

Cogita, de-

uoluntatis,

quasi si di-

uina gratia, i-

quod angelo-

rum conserua-

est cutodit.

Gen. 1. 14.



*Celestis pater  
filium suum mit-  
tit ad nos li-  
berandos, fili-  
us Dei incar-  
natus ad nos  
saluandos; spi-  
ritus Sanctus  
mittitur ad nos  
sanctificandos;  
angeli mittun-  
tur ad nos pro-  
tegendos idem  
apud.*

preseruacion. The Father sends vnto vs his Son for our redemption, the Sonne becomes incarnate to worke out our saluation, the Spirit is sent for our sanctification, and the Angels for our protection. The Angels were sollicitous of Christ, for an Angell declared his conception, manifested and proclaimed his parturition, commanded his transfiguration and flight into Egypt, ministered vnto him in the Desert, appeared to him in his agony in the Garden, at the houre of death, and after his resurrection. They attended on him in his ascension, and will accompany him at his returne from heauen, when hee shall come in maiesty and great glory vnto iudgement: in like manner are they carefull of all the incorporated members of Christ.

And this, as the Schoole-men haue obserued; becometh, 1. The altitude of Gods diuine power, by Angels to protect men from deuils.

2 It agreeth with the order of his excellent wisdom, *Vt infima per media deducat ad summa*, that men inferiour to the Angels, should by them *tantum media*, as a meane betwixt two extreames, be brought vnto God the supremest of all, whose excellencie dwelleth in *excelsis*, in the highest heauens.

3 It fute h with the sweetnesse of Gods mercie, *Vt sicut homo habeat aduersarium impugnantem, ita habeat Angelum auxiliantem*: That as man hath the deuils his Saturnine and malignant enemies to withstand him: so he should haue the Angels his friendly Patrones to protect him.

4<sup>b</sup> The Angels refuse not to afford them their ministry, of whom they haue this hope, that they shall one day enioy their happy and delightfull society. Therefore, as to *Jacob* in his journey, they will minister vnto vs as we are in our progresse vnto our heavenly Country. They defended *Daniel* from the Lyons, and they will saue vs from the infernall, subtil, and treacherous snares, of that diabollicall Lyon not rampant, but ambulant, the deuill, that seeketh whom hee may deuoure. They snatch *Lot* from the Sodomitical-sulphurous-furious-fiery flames of implacable vengeance: so by their holy inspirations and protections, against the temptations of the deuill, wee are preserved from falling into that eternall infernall vnquenchable fire. Immediately vpon the foules separation, euen in the twinkling of an eye; by their subministration shall wee be brought into the possession of Iesus, like as *Lazarus* was conueyed by them into *Abrahams* bosome. Loe thus shall the heire of heauen be blessed that feareth the Lord, and maketh *Iehouah* for his hope and refuge. Hee shall abide vnder the shadowe of the Almighty, and couer thee vnder his wings, and thou shalt be sure vnder his feathers; his truth shall bee thy shield and buckler.

And as in that great plague from Dan to Beersheba, the Angell stretching forth his hand to destroy Hierusalem; the Lord said, Hold thy hand: so in all euils and plagues of this life God shall either vse them as Angels for our temporall preservation, or as helping instruments of promoting

b Non renuunt illorum ministeria, quorum dulcissima aliquando sperant consortia. Gerhard med. 26. p. 186.

1 Pet. 5.

c Sic Sanctis inspirationibus & contra diabolicas sententias protectionibus ex infernalibus flammis sapienter eripiunt, &c.

Psalm. 91.

2 Sam. 24. 17.

as with a glorious exaltation, to honour, and heavenly happinesse.

Psal. 37. 19.

Psal 31. 10.

a *Novit paucos secuta quies Chorum in Hec Sen. Trag.*

b *Invidia faciem & servos popularis premet. Lycus in Hec für. Sen. Trag.*

*Hier in Prof. gusf Hebr.*

The New-borne have an immunity from outward evils, as punishments of sinne. They shall not be ashamed in the euill times: and in the dayes of aduersity they shall be satisfied. God will giue his Angels charge ouer them, and they shall speake vnto the Rauens, and the Rauens shall come at a call, for their reliefe, before Gods children shall be sensible of the misery of penury and want, and the destroying famine. Thou shalt hide them saith *David*, in the secret of thy presence, from the pride of man: thou shalt keepe them secretly in a Pavilion, from the strife of tongues. Not<sup>a</sup> that wee can liue in this world out of the gunshot of the wicked and enuious man, that like a worrne neuer runnes but to the fairest fruit: and as a cunning bloud-hound, singles out the fattest Deere of the Herd, back-biting<sup>b</sup>, biting, and wounding them, and drawing bloud, the best bloud of their vertuous nobility and noble vertue from them: and the more that the children of God do beare his image, the more Panther-like these flie in their faces, seeking to deface this image, by their opprobrious defamations, and scandalous-detracting-viperous-virulencies. What well doing childe of God is there, that is not rewarded with derision, and aym'd at by the enuious man? The very name of Christian was odious to the heathen. *Nero* made them hatefull, and *Dioclesian* left no day without their bloud. *Ezekiel* is sent to a rebellious Nation, impudent, stiffe-necked; thornes must

must be with him, and his abiding among the Scorpions. Ezek. 2. 3.

Christs Disciples must be as Sheepe & Lambs in the midst of Wolves, hated of all men, and can finde no rest. The posture of the Church is, to doe well, and receiue ill, and Christians let the Martyrs pay, whose godly zeale, powerfull Preachings, innocent liues, heauenly prayers, saued the Common-wealth, and preserved the Prince, yet, giue the Christians to the Lyons, was their payment, yea clothing in the skinnes of beasts, and throwing to dogges was all their recompence. Verely, the godly mans life is no true life, but a liuing death, a life fully compleat with \* misery and calamity.

My soule (saith David) is among Lyons. The sonnes of God amongst the sonnes of men, are like so many men enuironed with Lyons. Behold \* Christ, he cloathed others, and was himselfe vn-cloathed; fed and was an hungred, wept and was derided, healed and was wounded, iustified, and was condemned; saued, and was killed. The seruant is not better then his Master, who by the crosse went to the crowne: what fauour can the seruant looke for, when the Master is reiected, whom they will not haue to raigne ouer them: but the welcome of the Prophets, Apollles, of the children and seruants of God, namely euill for God. The colour of the Church is blacke, her Armes the crosse, her Motto, *For doing good, I suffer euill.*

God spared not his naturall Sonne, his owne, and onely beloued Sonne, in whom hee is well pleased:

Luk. 10. 3.  
Mat. 5. 16.  
Mark. 13. 23.  
*Bonum facere,  
habere malum.  
Christianos ad  
Leones Tertul.*

*Tacitus in Ne-  
rone.*

\* *Nemo secre-  
det miserum  
licet sit. Chorus  
in Oedip. 1016.*

\* *Esuriuit  
Christus qui  
omnes pascit,  
sistit, per que  
creatura omniu  
notus: ob mu-  
tuit per quos  
mutis loquun-  
tur, vincit  
est, qui nos a  
vinculis soluit,  
mortuus est qui  
nos mortuis  
suscitauit.  
Aug. de Cate.  
Rudib.  
O mea nullis  
aquaunda malis  
fortuna Olla.  
Sen Trac.*

Mat 3. 17.

a *Fernetaq;*  
*semper fluctus*  
*alterna vice.*  
*Eurib in A-*  
*gam. Sen trag.*  
 58.  
*Dr. King in*  
*Ion. lect. 47. in*  
*cap. 4. v. 8. p.*  
 630.

pleased: neither will he be more indulgent to his adopted sonnes, which in themselves are many: they shall haue crosse after crosse, afflictions, trials, and tribulations, one after another. <sup>a</sup> The waues of the Sea haue their interchangeable boylings, swellings, and ragings. And as vnto *Ionas* God first sent a worme to destroy the flourishing gourd, this his fortresse & Castle of boughes being taken from him, the Sun ariseth as a Giant refreshed to runne his race; or rather as an enemy shining discomfortably vpon him, euen to his viter disheartning.

After the Sunne, a winde; and that fighting vnder the banner of the Sunne, and confederate with him, an East-winde: and for the quality of it, a feruent East-winde. The Sunne is not sent to shine, and to cast forth his beames, but to beate. Not any inferiour part, but that which was highest and next to heauen, the head of *Ionah*. Here are new corrasives and calamities to afflict his soule, \* the end of one is the beginning of another, the foote of one trod vpon the heele of the other. God in all his afflictions doth not desist, vntill he hath left an inward sence in those who are his Patients. Thus he dealt in the scourging of *Iob*, as appeareth by his complaints: How long will it be ere thou depart from me? thou wilt not let me alone while I may swallow my spittle. And againe, <sup>a</sup> Thou reuест thy witnesses against me, that is, thy plagues, witnesses of thy displeasure against me; changes, and Armies of sorrowes are vpon me.

But in all Gods chastisements and corrections, such as those are, which his children are often sur-

\* *Fini alteri-*  
*ni mali--gra-*  
*du est futuri.*  
*Megara. Sen.*  
*Trag.*

*Iob* 7. 19.  
 a *Chap. 10. 17.*

*Note.*

surprized with; rather then iudgements of indignation, wrath, and displeasure: he mercifully mitigateth his correcting hand, gently smiting those that smote him. When any affliction shooteth forth, when hee sendeth any crosse in measure, it shooteth forth; and thou (saith the Prophet) debasest withit: he slayeth his rough winde in the day of his East winde. He that bleisseth *ultra meritum*, punisheth *citra condignum*: his blessings & fauours are beyond our deserts: and his chastisements and corrections are lesse then we haue merited. If wee his children forsake his law, and walke not in his iudgements: if wee breake his statutes, and keepe not his commandements: hee will visite our transgressions with the rod, and our iniquities with strokes: he will chastise vs with the stripes of the sonnes of men, but his mercy will hee not vterly take from vs. *David* chose rather to fall into the hands of God, then of man, vpon this ground, for (saith he) his mercies are great. It is the testimonie of the Apostle *S<sup>t</sup>. Paul*; <sup>a</sup> There hath no temptation taken you, but such as is <sup>b</sup> common to man: but God is faithfull, who will not suffer you to be tempted aboue that you are able: but will <sup>c</sup> with the temptation make a way to escape, that yee may be able to beare it. The reason is giuen by the Psalmist, for the rod of the wicked shall not rest vpon the lot of the righteous: lest the righteous put forth their hands vnto wickednesse. It may fall vpon them, because \* iudgement beginneth at the house of God; but it shall not rest there, lest they put foorth their hands vnto wickednesse.

Iſa. 27. 7.

2 Sam. 24. 14.

a 1 Cor. 10. 13.

b Orig. moderate.

c Crescit sub pondere palma.

Quicquid ergo

aduersi, quicquid

temptationum fidelis ob-

tingit animam,

probationis non

reprobationis

esse existimet.

10. Ger.

Med. 10. 397.

298

Plal 125. 3.

\* 1 Pet 4. 17.

Gods iudgements propor-

tioned to the

strength of his

children.

1 Cor. 10. 13.

Iſa 57. 16. Plal.

103. 10. 14.

Their tryals cause them not to shrinke backe from holy profession and faith, with the feare full; who are therefore put in the fore-front of the damned: because Gods<sup>d</sup> all-sufficient grace is with them.

*Illecebra mundi varie sunt, demonis astus,*

*Et faciles lapsus sic caro nostra dabit.*

*Tu nos in tantis præsens seruaio periculis,*

*Dogmata, ne pereant, qui tua, Christe colunt.*

Because of the allurements of the world, the<sup>f</sup> subtilties of Sathan in tempting, and the frailty of the flesh in yeelding, therefore be thou Lord present with vs in our perils, lest wee who professe thy faith, should at any time deny (with our tongues) that which we have confessed and professed with our mouthes. Cause all things to worke together for the best, *Rom. 8.28*. And finally, giue thou as glorious issue out of all our troubles. Yea; thou wilt take pleasure in thy people, and beautifie the meeke with saluation, and wilt graunt thy children such an immunity as is an impunity of excreamest iustice, in wrath, and indignation, and chastise thou so farre only as it may make for their saluation. When wee are iudged, wee are chastened of the Lord, that wee might not be condemned with the world. In the midst of chastisements, our hearts are sweetned with many<sup>h</sup> mercies, and the end of them is for our good. We are whipped by the Father of our spirits, that we may bring forth the quiet fruit of righteousness<sup>i</sup>. He punisheth vs *medicè*, that is, *med.cè*, in<sup>k</sup> measure: his iudgements are onely as medicines to heale vs, not potions ministred to hurt vs.

Reu 2.8.

d 2 Cor. 12.9.

e Luca 10f.

Lüneburg. Scob-

last. Annot. in

Dom. 9. post

Trin Tetrafl-

con.

f Quis noris

Damoni a-

stus? 10. Ger-

hard p. 192.

Impressu in-

uitat nos ad

animi elatio-

nem, in aduer-

su inuitat ad

desperationem,

Cum impellit

ad peccata,

amplificat Dei

misericordi-

am, cum in

peccata praci-

pitaui, ampli-

ficat Dei in-

firmam. 10h.

Gerhard. Med.

27 p. 192.

g Psal. 149.4.

i Cor. 11.32.

h Isa. 64.5.

Pla 99.8.

Mich. 7.7.8.

i Heb. 12.11.

k May. 27.7.



9 Canaan shall be *Shems* leruant, and *Iaphets* also if God perswade *Iaphet*, to dwell in the tents of *Shem*. The New-borne shall haue dignity and preheminence about him, that is borne after the flesh. Of the first sort, that of *Chorus* in the Comedy may be said, *Par ille regi, par superis erit*. The New borne: Hee shall for quality bee like vnto God, and for equality, resemble a King in his Dominion, and subiecting of his enemies, *Gen. 9. 27*. When *Agamemnon* questioned *Cassandra*, *Victor timere quid potest?* She answered, *quod non timet*. He that is a Conquerour, may feare what he doth not feare, and so haue his courage<sup>m</sup> cooled. The *Israelites* were not in comparison of other Nations and Kingdomes, an<sup>n</sup> handfull of people, and yet for the most part, they got the victory ouer their enemies. As they remoued their Camps and Tabernacles, and went from one nation to another, from one Kingdome to another people. He (that is God) suffered no man to doe them wrong, yea; he reprobued Kings for their sakes: saying, ° Touch not mine annointed, and doe my Prophets no harme. If it had not beene the Lord, who was on our side: now may *Israel* say: If it had not bin the Lord, who was on our side: when men rose vp against vs: then they had swallowed vs vp quicke: when their wrath was kindled against vs. But God was with th<sup>m</sup>, and will be to the end of the world with all his children, giuing them the vpper hand ouer their enemies, imagining mischief: in their hearts against them carelesly, as *Deiavira* did against *Hercules*, her husband, for his lewd adultery,

*Gen. 9. 26.*

*Chorus in Agam Sen. trag. 603.*

*1 Ibid. sen. trag. m Gelidus per artus vadit exangues tremor. Megara in Herc. fur. 313. n Few in number, Ps. 105. 12.*

*o Ps. 105. 13. 14*

*p Ps. 124. 1. 2. 3*

*Deism de Herc. Oetio Sen. trag.*



Mark. 6. 20.  
Act. 5. 13.

*Aut percat, aut me perimat*, He shall perish, or I will: euen so Lord, let thy childrens enemies perish, and let them lick the dust; and make thine in the eyes and hearts of all men, though differing from them in profession; as Lords of honour, glory, and renowne.

*¶ Vnde ecclesia  
vocatur Chris-  
tus. 1 Cor. 12.  
32. & filii ec-  
clesie, christi-  
ani. Act. 11. 16.  
1 Reu. 2. 28.  
Col. 2. 10.*

*s Io. 15. 15.  
1 Eph. 4. 15. 16.*

*u Animarum  
sponsus Iesus:  
gaude propter  
honorem, deco-  
rem, amorem.  
Gerh. med. 13.  
p. 94.  
Reu. 2. 28.*

*Wilson. Christ.  
Dicitur. starre  
Vbi morning  
starre.*

*Dan. 12. 3.  
Math. 13. 43.*

*Sen. in trag.  
O Rania.*

10 Vnion and communion with Christ, our elder brother; through this our blessed fellowship in the vnity of nature, the regenerating spirit working all graces in vs, and so<sup>r</sup> possessing vs (as the wife of the wealth of her husband) with all things that are Christs: and as the branch partaketh of the sap of the roote<sup>i</sup>, and the members of sense and motion from the head<sup>t</sup>, so we being his brethren by grace, and members of his mysticall body, the Spouse of the<sup>n</sup> Bridegroom, and branches of himselfe the stocke and roote; he conuayeth vnto vs the nourishing and flourishing iuice of all holy vertues and graces. Christ Iesus, who is himselfe the bright morning starre, hauing receiued fulnesse of true glorious light, will communicate it vnto all the faithfull, his children; for so hee saith, As I haue receiued of my Father, so will I giue him the morning star: that is, the star of light, by illumination, and the starre of life, by glorification; when we shall shine as starres in the firmament for euermore: and shine forth as the Sunne in the Kingdome of our Father.

*Pulchrum est eminere inter illustres viros.*

It is a thing most excellent to bee exalted among the eminent. Such honour shall haue all his Saints.

II Community of gifts and graces, conuayed vnto them from Christ the fountaine and fulnesse of all celestiaall graces : No man can give that which he hath not: Christ giueth grace, therefore he hath grace, yea, in a most plentifull measure, for so it pleased the Father, that in him all fulnesse should dwell. In him are hid all the treasures of wisdom and knowledge, he receiued not the Spirit by measure, *Io. 3. 34.* but without measure, And Christ hath his fulnesse not onely in himselfe, but by influence, for the good, and according to the state of his members, of his fulnesse haue we all receiued, and grace for grace. *Io. 1. 16.*

*Nemo dat. quod non habet.*

*a Col. 1. 19.*  
Fulnesse. 1. for the number of graces *1/ 11. 2.*  
*2 For the measure. Io. 3. v. 34.*  
*Bisfield in Col. 1. 19 p. 127.*

But as *Abraham* gaue gifts vnto the sonnes of *Keturah*, *Zimron*, and *Iokshan*, and *Medan*, and *Median*, and *Ishbak*, and *Shuah*, reseruing the inheritance for *Isaak* : so GOD deales with mankinde. To the vnregenerate, he giues the gifts of his left hand, *dona sinistra*, riches, honour, the dewe of heauen, and the fatnesse of the earth (*Esaus* blessing) he causeth the Sunne to shine vpon them, and the raine to fall vpon their land : <sup>b</sup> Hee giueth vnto them the influence of the starres, and the distillations of the heauens, springs aboue, and springs beneath, the Patrimony which *Caleb* gaue vnto *Achisab*, his daughter <sup>c</sup> : they may haue an heaped vp abundance, and an ouerflowing plenty : they may liue and become old, and mighty in power <sup>d</sup> : they may be blessed in the <sup>e</sup> fruit of their cattell, their Bull may gender and not faile ; their Cowe may calue, and not cast her Calfe ; and in the fruit of their body, they may send forth their little ones like

*Gen. 25. 2. 5. 6.*

*Gen. 27. 39.*

*b Math. 5. 45.*

*c Iosh. 15. 19.*  
*Iud. 1. 15.*

*d Iob 21. 7.*  
*Ver. 10.*  
*e Ver. 11.*

Psal. 127. 4.

Ver. 5.

Eccles. 2. 4. 9.

Psal. 69. 22.

St. Aug.

like a flocke : they may haue an heritage from the Lord, children, the fruit of the wombe, they may haue children of their youth, which are as arrowes in the hand of a mighty man: they may haue their quiuer full of these arrowes, and not be ashamed to speake with their enemy in the gate, they may grow and encrease in estate and state as *Solomon*, who made him great works, builded houses, planted Vineyards: Made him Gardens and Orchards, and planted trees of all kinde of fruites, that had men and maid-seruants, possessions of great and small cattell: they may haue siluer and gold, the peculiar treasures of Kings, and of the Prouinces; they may haue men singers, and women singers, the delights of the sonnes of men, as muscical instruments, and that of all sorts. They may not with-hold any ioy from their hearts, and what so euer their eyes haue desired, they may glut them withall. They may fill their bellies with hid treasures, and giue the rest of their substance vnto their babes: this and much more proceedeth from the fountaine of Gods generall goodnesse, by which he openeth his hands, and filleth all things liuing with plenteousnesse. Notwithstanding, their tables may be accursed snares vnto them, and they may be ruinated by their owne prosperity, the indignation of the Almighty may be powred out vpon them, and his wrathfull indignation may haue taken hold of them, according to that of St. *Augustine*, *Nihil infelicius, felicitate peccantium*, Nothing is more inauspicious then the prosperous condition of an impenitent wretch. This happiness

nesse may be an vnhappy Prognostication of future misery. *Dives* was cloathed in purple for ostentation, and in fine linnen for delectation, hee fared, or rather feasted : here is his intemperate voracity, and greedy deuouring of the creatures vpon his lusts, deliciously or sumptuously ; here's his delicate luxury, euery day : here's his wastfull prodigality. The rich man died, and was buried, and in hell, &c. He that wallowed in wealth, and abus'd it, lining the deuils Parishioner all his dayes, was buried in hell at his death. Hee might (perhaps) haue ended better, if hee had not begun so well. The pleasure of sinne was the ginne that caught this fat Woodcock in. *Crasus* counsailed *Cyrus*, if he meant to hold the Lydians in a slavery, that hee should teach them to sing, and play, and drinke, and dance, and dally ; and that would doe it without his endeaour. In *Onids* fable of \* cent-oculated *Argus* ; the deuill I compare to *Mercury*, his pipe to pleasure, *Argus* to man, his hundred eyes to our care, his sleeping to security, *Iō* to our soule, his transformation to the curse of God. The morall is onely this ; the deuill with pleasure, pipes man into security, then steales away his soule, and leaues him to the wrath of heauen. It ruin'd *Anthony* in the middest of his fortunes, and spoyl'd *Hannibal* after a long and glorious warre. There is fallshood in fellowship, prosperity goes hand in hand with wicked vnregenerate men, and studies to be faire conditioned and pleasing : but then like a thiefe hauing train'd them out of the road it robs them. Where all the benefit which God affords

R

them,

Luk. 16. 19.  
D. Boys. Possil.  
in the Gosp.  
1 Sund. after  
Trin.  
Vcr. 22.

\* Of an hundred eyes.

them. Where all the benefit which God affords them, is this: that if they haue time to see how they were couzned through their credulous foolehardinesse, they may haue so much happinesse, as to dye repenting.

God is more propitious vnto his children: hee giues liberally vnto them of the gifts of his right hand, sacred-soule-sauing knowledge, and sanctifying graces, through the affluence and influence of the Spirit: there is a concurrence likewise of celestially gifts with temporall blessings; which as a superadditament, surplusage, and aduantage, are giuen to those that haue sought Gods Kingdome, and the righteousnesse thereof.

There are gifts in common, and gifts in speciall: Bastards may enioy the first sort, and the sonnes of *Keturah* may surfet with their plenty: but the children of God, the heires of heauen, his *Isaaks*, his ioy, his *Beniamins*, the sonnes and daughters of his right hand; his *Coniabs*, the signets on his right hand; these who are neere and deere vnto their heavenly Father; they, and they only shall haue his Iewels and chiefe treasure of diuine wisdom, the holy graces of faith, hope, charity, patience, meekenesse, peace of conscience, and ioy in the holy Ghost, full assurance, or a firme assent and perswasion of their<sup>a</sup> reconciliation with God, of their sinnes<sup>b</sup> remission, and soules<sup>c</sup> saluation.

a Quod si in Christo dedit plenitudinem aeterna vita, quomodo parvulam eius particulam denegabit? Io. Gerhard med.

3 p 63.

b Qui me potuit facere, ille poterit etiam reficere; qui me creauit sine ulla modo, poterit à me tollere omne malum, quod diaboli suggestione, Adami prauaricatione, propria etiam mea actione ad me ingressum, perussit omnem substantiam meam. Idem ibid. p. 61

c Quid ad salutem necessarium mihi non impetrabit, cum ad salutem mihi promerendum seipsum impertueris? p. 64. Neque me mouet, quod peccata mea & graua, & varia, & sapinus iterata: Ego agrotus, ego damnatus, ego peccator; meipsum negare non possum: ipse medicus est, ipse saluator, ipse iustitia est; seipsum negare non potest. Misere mei, o medice, o saluator, o iustitia; amen.

This.

This is the inheritance of his *Isaaks*; that which the eye hath not seene, the eare hath not heard, because neither visible nor sensible, neither hath it entred into the heart of man, to conceiue those things which GOD hath prepared for them that loue him: they being out of the sight of the eye, the hearing of the eare, comprehension of the heart, or apprehension of thought.

*Hic iter est superis, ad magni tecta tonantis  
Regalemq; domum.*

These are they who walking from knowledge to knowledge, from faith to faith, from grace to grace, and from strength to strength, euery one of them appeareth before God in Zion, *Psal.* 84. 7. the end of their peregrination and progresse, is to possesse the Palace of Paradise, the Kingdome which God preordained for his children: and <sup>d</sup> promised to such as loue him. It is your Fathers good pleasure to giue you the Kingdome, *Luk.* 12. 32. to this end is that inuitation of our Sauour, *Math.* 25. 34. where first pronouncing the sentence of absolution & blisse vpon the Elect, & after that of condemnation vpon the reprobate (and <sup>e</sup> thereby encreasing <sup>f</sup> the griefe of the reprobate; & secondly shewing himselfe more prone to mercy, *Psa.* 145. 9. then iudgement <sup>f</sup>;) our Sauour speaketh thus comfortably to all the sonnes of God, *Come yee blessed (Children) of my Father, inherite the Kingdome prepared for you from the beginning of the world.*

*Come*] Here is our blessed vnion with Christ;  
R 2 and

*d Astra promittit pater.  
Her. Fur. Sem.  
Trag.*

*f Anselm. in  
loc.*

*Isr. 21 22.  
Reu. 17.*

*g Ad penam  
tardum est Deum,  
ad premia  
velox.*

and by him with the whole Trinity.

*a. Psal 32.1.*

*Blessed*] here's our absolution from all our sins, for blessed <sup>a</sup> is he whose iniquity is forgiven, and whose sinne is couered; here is likewise our plenary endowment, with all grace, glory, and felicity. And indeede grace consummate, is glory initiate.

*b Quid Dem  
est anima? lux,  
medicina cr-  
bum.*

*Of my Father*] Here is the <sup>b</sup> Author, from whom, by Christ, proceedes our felicity.

*Inherit*] Here's our adoption.

*The Kingdome*] Behold our Birth-right and possession.

*Prepared*] See Gods fatherly care for his chosen.

*From the foundation of the world*] O the freeness, eternity, and immutability of the eternall decree of God, that ordained vs not vnto wrath, but to obtaine eternall life and saluation: who hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance, incorruptible, immortall, vndefiled, that fadeth not away, reserved for vs in the heauens. GOD provided for those faithfull Martyrs and Worthies, better things then this world could afford them, and we may know, and ought to be ascertained, that when the house of this our earthly Tabernacle shall be dissolued; we shall haue a building of God, which is not made with hands, eternall in the heauens; where there is youth without age, light without darknes, life without death, ioy without sorrow, and a Kingdome that cannot bee changed. Art thou delighted with beauty, the iust shall shine like the Sunne; if with swiftnesse and fortitude, the Elect shall be like vnto the

Angels.

*3 Act. 7. 3. 4.*

*3 Cor. 5. 1.*

*c Iuuentus sine  
senectute, vita  
sine morte,  
gaudium sine  
tristitia, reg-  
num sine com-  
mutatione. 10.  
Ger. med 46.  
p. 338.*



Angels of God ; if with health, there is sound eternity, and eternall sanity ; if with satiety, when Christ who is thy life shall appeare, then shalt thou appeare with him in glory. Beholding here Gods righteousnesse, thou shalt (in that day of Christ) in the resurrection, be satisfied with his image. Doth melody affect thee, there is the Quire of Angels that singeth perpetually ; if thou ioyest in pleasures, thou shalt drinke of the riuers of Gods pleasures ; if in wisdom, the wisdom of God shall shew it selfe vnto thee ; if in loue, thou shalt loue God more then thy selfe, and thy fellow-brethren as thy selfe ; if thou delightest in concord, all shall be of one heart and soule, of one will and desire ; if in power, there all things shall be easie ; if in honour, thou shalt sit vpon Thrones, iudging the 12. Tribes of Israel. Whatsoeuer we shall desire, we shall there<sup>d</sup> finde it, because wee shall see God face to face, who is all in all, and all things to all. So great are the good things of the life to come, that they cannot be measured, so many that they cannot bee numbered, so precious, that they cannot bee valued. There our bodies shall haue<sup>e</sup> incorruptibility, and spirituality, immortality, and agility to ascend, and meete the Lord at his comming, as Eagles flying vnto our blessed carkeasse<sup>f</sup>. There will be purity of minde, plenty of diuine glory and felicity, perpetuity of angelicall familiarity, and admired corporall clarity. We shall be *ἰσχυροί*, like vnto the Angels, and therefore need not any more feare, lest our dissimilitude and vnlikeliness, by reason of our sinnes,

R 3

should

Col 3 4.

Mt. 19. 18.

*d Halebimus  
omnia, habentes  
omnia.*

*Tam magna  
sunt illius vta  
bona vt non  
possint mensu-  
rari, tam multa  
vt non possint  
numerari,  
tam preciosa  
vt non possint  
estimari. 10.*

*Gerb. Med 46.*

*p. 339.*

*e 1 Cor. 15. 40.*

*Isay 63 20.*

*Vid Aug. Ench.*

*c. 90.*

*f Mat. 24. 28.*

*Vbi volet spiritus,  
ibi erit & corpus. Aug in loc.*

*If. 40. 31.*

*Wisd. 3. 7.*

*1 Cor. 15. 46.*

*Spiritualia post resurrectionem erunt corpora,*

*non quia corpora esse desi-*

*bunt, sed quia*

*spiritu viuifi-*

*cante subsistunt*

*Aug in 3. de ci-*

*uit. dos. c. 23.*

should cause our separation from them : Deaths feare shall be taken from vs, and it selfe shall bee swallowed vp into victory : our fraile, weake, and mortall bodies shall be changed, and exchanged for spirituall, nimble, and immortall bodies : being sowed in dishonour, they shall rise in honour : being sowed in weakenesse, they shall rise in power : being sowed naturall bodies, they shall rise spirituall bodies, and shall shine like the starres in the firmament for euermore. In heauen wee shall haue light, without darknesse ; life, without death ; health without sicknesse ; plenty, without want ; renowne, without infamy ; true iucundity, with all eternity. *Amen.*

( \* \* )

*That*



CHAP. X.

*That the regenerate, Gods children; may be distinguished from the vnregenerate, which are not his children.*

**B**Eing New-borne, wee haue a new light in the minde and vnderstanding, conceiuing those things which are of God: the light of the glorious Gospell of Iesus Christ, who is the image of God, shineth vnto vs. For as the further blinding of men is a note and brand of a reprobate: so it is the note of one begotten vnto GOD, to be renewed in knowledge<sup>a</sup>.

*Taylor in Tit.*

*c. 3 5 p 656.*

*2 Cor. 4 4.*

2 There must be a new quality in the will, a readinesse to heare the voyce of Christ, and to obay it in all things. The Scripture noteth it as a marke and character of an vnregenerate wretch, to be further obdurate and hardened, resisting the will of God<sup>b</sup>; but he that is borne of God, heareth his words, *Io. 8 47.* he carrieth a flexible heart vnto the word, and doth righteously<sup>c</sup>.

*b Rom. 9. 19.*

*Io 8. 47.*

*c. 1 Ioh 2 9.*

3 Whosoeuer is borne of GOD by his new conuersation, manifesteth the works and fruits of the Spirit: he hath new affections, as the loue of God,

God,

1 Epist Ioh.

God, hatred of all finnes, especially in himselfe, loue of good men, of piety, of purity, of the light: to hate the light, and to liue in malice with the brethren, is a note of one liuing in darknesse. It is no sound plea, when men ouer-shoote themselves in their affections, or actions, to say that they are flesh and blood, and they cannot but carry grudges, or speake their mindes. Thou art of the blood, flesh, and bone of Christ, and therefore shouldest subiect thy selfe vnto him in all things to doe his will.

Zach. 12. 10.

4 Being New-borne, the clouds of darknesse and ignorance are remoued, wee haue hearts of flesh, we finde abatements of our finnes and lusts, and abundance of holy motions and affections: we carefully vse the meanes of our spirituall life: we growe by the nourishment of the words, Sacraments and Prayer, reading, conference, and other exercises of godlinesse and repentance: and as the childe that is New-borne, presently crieth for his mothers milke, except it be a dead childe, or still borne: so wee, if we be New-borne, hauing spirituall life and sense, wee will call and cry vnto God by the Spirit of prayer and supplication, for the milke of our mother the Church, euer to be conuayed and ministred vnto vs, and for the influence of the Spirit of grace.

1 Ier. 3. 9.

5 As a life led in the practise of rainging sinne, making shew of the workes of the flesh; is an euident demonstration of a carnall conuersation: so contrariwise, he that is borne of God sinneth not: hee hath sinne in him, but not rainging, *Rom. 6. 4.*  
hee

hee sinneth, and yet not hee, but sinne that dwelleth in him. It is against his heart and intention: heelyeth not in sinne, but riseth againe vnto newnesse of life, directing his course by the commandements, and following the conduct of the Spirit. For whosoever is borne of God, doth not  
commit sinne.

( \* \* \* )

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S

CHAP.

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## CHAP. XI.

*Of the appellations, and definition of sinne.*

*ad inia.  
iniustitia, sine  
iniquitas.*

¶ A.C. 8. 12.



Inne is sometimes termed by the name of Iniustice, vnrighteousnesse, or iniquitie, as when *Peter* told *Simon Magus*<sup>a</sup>, saying; Thou art in the gall of bitternesse, and in the bond of iniquity. If wee

b 1 Ioh. 1. 9.

c 2 Pet. 2. 1. 13.

confesse our sinnes, he is faithfull, and iust to forgive vs our sinnes, and to cleanse<sup>b</sup> vs from all *ad inia*, vnrighteousnesse. Saint *Peter*<sup>c</sup> fore-telling the faithfull of false Teachers, and shewing the impiety, and punishment of them and their followers, he peremptorily affirmeth, *Ver. 13.* that they which are blots and blemishes, whilst they feast, sporting themselves with their owne deceiuings, who count it their pleasure to ryot in the day time, they shall receiue the reward of their vnrighteousnesse. The wrath of God (saith *S. Paul*) is reuealed from heauen against all vngodlinesse and vnrighteousnesse of men. In this sense it is vsed, *Rom. 3. 5.* and *6. 13.* if our vnrighteousnesse commend the righteousness of God, &c.

*ad inia.*

*Rem. 1. 18.*

*magis  
transgressio, a  
causa formali  
de sumpta.*

2. Sometimes it is called \* transgression. *Quid igitur lex? propter transgressiones posita est.* Wherefore

fore then (seeing beleeuers \* are onely iustified, and blessed, with *Abraham*, the Father of the faithfull; and not such as seeke for righteousnesse, by doing the workes of the morall law; wherefore then) serueth the law? It was added because of transgressions (saith the Apostle<sup>a</sup>.) Death raigned from *Adam* to *Moses*, euen ouer them who had not sinned after the<sup>b</sup> similitude of *Adams* transgression.

\* Gal. 3. 1. 18.

a Gal. 3. 19.  
b Rom. 5. 14.  
ἐν τῇ τοῦ Ἀδὰμ  
παρὰ τὴν ἁμαρτίαν  
ἐκείνην ὡς Ἀδάμ

1 They beheld the forbidden fruit.

2 They desired the beauty of it.

3 They tooke it.

4 They did eate. Of which are 4. branches.

1 Infidelity in *Eue*, doubting of the truth of God, or falsifying his word. God said, *In the day that yee eate thereof, yee shall dye.* *Eue*. Left peradventure yee dye.

2 Crediting their enemy more then God.

3 A false opinion in their heart, that God enuied their good estate.

4 Intollerable pride and ambition, in desiring to be equall with God.

Aggravated by two circumstances.

1 That it was against their knowledge and conscience.

2 It was but one commandement, to abstaine from one onely fruit in so great plenty, and yet they brake it. *Downhams Diu. p. 234.*

*Mulier obnoxia est transgressioni.* *Adam* was not (first, or immediately by the nimble and sly serpent) deceived: but the woman being deceived, was in the transgression. And *St. Iames* hauing to deale with those<sup>d</sup> time obseruers, those *Helio-*

1 Tim. 2. 14.  
\* οὐκ ἔστιν. It  
commeth of a  
roote which  
signifieth to  
make naked or  
bare, as men  
use to do, whē  
they would go  
nimbly about  
a thing.  
ἐν τῇ ἁμαρτίᾳ  
τῇ  
\* Magnatum  
cultores,  
δὲλοι τῷ πᾶ-  
σι.  
Vulgi serui  
Diog. in *Eliau*.  
hist.



Iam. 2. 1. 8.

Iam. 2. 9.

3 ἀνομία  
1 Iohn 3. 4.  
ἡ ἀμαρτία  
ἐστὶν ἡ ἀνομία  
Sinne it is ir-  
regularity  
and exorbitan-  
cie.  
Gal 6. 16.

ἀμαρτία  
Peccatum see-  
im.

Σύνταγμα.  
Doct. Christi.  
per Io Wigand.  
et Mat Indu-  
cem p. 683.

*propiums* which turned themselves toward the splendent sunnes, and sonnes of flesh and bloud, who had gold rings on their fingers, and were such as weare goodly apparrell and gay cloathing: and first; hauing shewed them, that it is not agreeable to their profession, to obserue the rich, and despise the poore brethren: he chargeth their consciences with partiality, and delinquencie, and by consequent, with a possibility of offering iniury vnto the whole morall law: there are two tables and tenne words or commandements, you may breake not nine of them onely, but both of the tables; for (saith he) If yee haue respect to persons, yee commit sinne, and are conuicted of the law as transgressours. And sinne (saith S. Iohn) is the transgression of the law. The word ἀνομία signifieth *quiddam illegitimum*, a thing contrary to the law, *denatio, aberratio, prauaricatio, transgressio*, a wandering, or going astray, prauarication, transgression, a going beyond the bounds of the law, and a swaruing from the right rule thereof, who should be those τοὺ κατὰ τὴν συνήθειαν, that walke according to this rule.

4 The most vsual word is ἀμαρτία, *peccatum*, which signifieth not onely as the former word (ἀνομία) the transgression of the law; an error, and sinne by circumstance; as it is the omission of some good duty: ἀμαρτία signifieth not onely externall wickednesse, but that whole tree of euill, with the branches and fruites thereof, as 1 Ioh. 1. 8. 9. c. 2. 2. 1. Pet. 2. 24. vid. Orig.

Sometimes sinne is put for the sacrifice expiating and purging it: as Rom. 8. per peccatum, that is, per

per hostiam damnavit, seu expiauit peccatum in carne.  
By sinne, that is, by sinnes sacrifice he condemned  
or expiated, and purged sinne in the flesh: so that  
it cannot play the tyrant, domineere and raignd vn-  
to condemnation. *Rom. 8. 1.*

Sinne is vsed sometimes *pro re damnata seu mala*,  
for an euill and condemned thing, ἡ νόμος ἀμαρτία; *Reu 7. 7.*  
is the law sinne? that is, a condemned and euill  
thing? Sometimes for an vnpleasing thing, <sup>a</sup> for  
whatsoever is not of faith, is sinne; that is, what-  
soever is not pleasing vnto God, is sinne. Com-  
pare *Hebrewes 11. 6.* *χωρίς πίστεως ὁ ἀδύνατον ἐναρξασθαι.*  
Where it is said, that without faith it is impossible  
to please God.

5 ἀμαρτία which signifieth *delictum*, as it is ren-  
dered by *St. Paul*; where he teacheth, that God fore-  
ordained Christ to be a propitiation, that is, a me-  
ritorous sacrifice, through faith in his blood, to de-  
clare his righteousness, διὰ τῆς πίστεως ἧς περὶ ἡμῶν  
τῶν ἀμαρτιῶν: for the remission of sinnes that are  
past. *b Reu. 5. 25.*

6 παραπτώμα, which word is most vsuall with *S.*  
*Paul*, but not with others, and it especially signifi-  
eth actual sinnes, as *Rom. 4. 25.* hee was deliuered  
for our <sup>\*</sup> offences: so *Rom. 5. 15.* and *Eph. 2. 1.* Καὶ  
ὑμεῖς ὄντες νεκροὶ τοῖς παραπτώμασι καὶ τοῖς ἀμαρτίαις, and  
you hath hee quickned who were dead in sinnes  
and trespasses. *Rom. 4. 25.*  
*παρὰ τὴν διὰ  
τὰ παραπτώ-  
ματα.  
\* Lapsus sine  
reus. Ro. 1. 12*

7 ἥμιμα, *delictum*, a fault, in which word *St.* *1 Cor. 6. 7.*  
*Paul* speaketh to the *Corinthians*, and saith, ἥμιμα  
ἐν ὑμῖν, *Reu.* there is a fault in you, when they sued  
each other at the law. And this same word is <sup>c</sup> ren- *c Rom 11. 12.*

dred. *Rom. 11.* Diminution, decay, or losse. τὸ ἡττημα αὐτοῦ, πλεονεξία ἑθνῶν: the diminishing of the Iewes, it is the riches of the Gentiles.

The Scripture vseth foure speciall words, to expresse sinne by.

And they are these foure. 1 κακία, 2 πορνεία, 3 ἐμδομία, 4 ἀνομία. 1 κακία, malicia, malicioufnesse or wickednesse<sup>a</sup>. Lay aside all malicioufnesse, that is, all euill dispositions and affections, or passions, the incentiues and prouocations vnto malice or euill, and in this word the Apostle saith, that wee should not haue our Christian liberty for a cloake τῆς κακίας, of malicioufnesse. In *Iam. 1. 21.* it is rendred, naughtinesse. Wherefore lay apart all filthinesse and superfluity κακίας, of naughtinesse.

Secondly, πορνεία, *Rom. 1. 29.* where, of the Gentiles it is said, that they were filled<sup>b</sup> with all vnrighteousnesse, fornication, πορνεία, wickednesse, or subtilnesse. This word is likewise spoken of the deuill, who is said to be ὁ πονηρὸς that euill one, either for his subtilty, or industry, because he is wily in his paines, and industrious in his wiles, onely for the working of wickednesse.

Thirdly, ἐμδομία, concupiscencia, lust and concupiscence<sup>c</sup>, from which wee must abstaine, because they warre and fight against the soule. 1 *Pet. 2. 11.*

Fourthly, ἀνομία, vnbeliefe. Compare *Rom. 11. 32.* with *Gal. 3. 22.* and you shall finde that in the former place, he saith, God hath concluded them

1 *Pet. 2. 7.*

2 Αποδομιαν  
ουαι πασιν ηγε-  
νίας.

Sic v. 16.

μηδ ος οηνα-  
λμια εχοντες  
της κακίας, τῆς  
ελαδτικῆς, τῆς  
κακίας νεμαζε-  
τες, Malicia  
pneumatis estote,

1 *Cor. 14. 20.*

πάσα πικρία,  
πᾶσα αμαρτία,  
amarulentia  
es exalitia,  
bitternes and  
malicioufnes,  
both to be a-  
bandoned.

*Eph. 4. 31.*

1a. 1. 21 κακίας,  
of naughti-  
nesse.

b *Rom. 1. 29.*

πάση ἀδικίᾳ,  
πορνείᾳ, πωνείᾳ  
&c.

c 1 *Ioh. 2. 16.*

*Tit. 2. 12.*

*Rom. 7. 7.*

1 *Pet. 2. 11.*

ἀπεχεσθῆτε  
σαρκικῶν ἐπι-  
θυμιῶν, αἵτι-  
νες κρατεροί  
εἰσι τῷ ψυχῇ.  
*Rom. 11. 32:*  
Συνέκλεισται γὰρ

ὁ Θεὸς τὰς πάντας εἰς ἀνομίαν: For God concluded all in vnbeliefe. And *Gal. 3. 22.*  
συνέκλεισεν ἡ γραμὴ τὰ πάντα ὑπὸ ἀνομίαν: The Scripture hath concluded all vn-  
der sinne.

all in vnbeliefe, that hee might haue mercy vpon  
all. *Gal. 3. 22.* So then the definition of sinne from  
the premised appellations and names giuen there-  
vnto, it is this: Sinne is a certaine thing repugnant  
to the law of God, displeasing vnto him, deseruing  
not onely corporall, but eternall punishments.

It is *'adμία*, and *'ανομία*, iniustice, and vnrighte-  
ousnesse; somewhat done against the rule of the  
law: an vnlawfull thing, which the law accuseth,  
and condemnerh.

And it is also *παράβασις* a transcending beyond  
the bounds and limirs of the law, and in this re-  
spect, it is not onely *ἀμαρτία* an offence, or sinne of  
omission, or *ἥμιμα*, a petty fault and transgression,  
but *παραίτημα*, an offence and trespassse by either re-  
cidiuation, a partiall falling away from the exerci-  
ses of grace, or a diminution and slacking in the  
degrees thereof, like that of *Ephesus*, which occa-  
sioned our Sauour \* to put vp a bill of inditement  
against them (contrary to legall customes) for  
somewhat that shee lost, not any thing that shee stole,  
thou hast lost thy first loue. Wee read not <sup>b</sup> abso-  
lutely, thou hast lost thy charity; no, it was <sup>c</sup> not  
the habite that was extinguished, but some degrees  
slaked \* *ἀρσενος αἰώνος* (too true an allusion to the  
name) thou hast remitted and cooled not that thou  
<sup>d</sup> now hast, but that which thou hadst, not thy loue  
absolutely, but thy first loue, that ardent affection  
at thy first enlightning <sup>e</sup>, that is, that which made  
thee to reuerence the word, to endure losses and  
afflictions, and renounce all things in comparison  
of it. It were to be wished that *Ephesus* sinne were

not.

*Io Wigand. &  
Mat. ind.  
Σύνταγμα.  
Doct. Christ.  
p. 684.*

*a* *Reu. 2. 4.*  
*Αλλ' ἔγωγε*  
*σὺ,*  
Neuerthelesse,  
I haue some-  
what against  
thee, &c.  
*b* *Ioachim.*  
*Ezra.*  
*c* *Thomas.*  
*Amber. Ri-*  
*chardus.*  
*\* Arctium*  
*Brightman.*  
*d* *Peterimian*  
*Apoc. 2. 2. diff. 3*  
*e* *Heb. 6. 4.*

not our wickednesse, a degree above theirs; how forward and feruent were we in our deuotions, and duties of holinesse, religion, and piety, whilst the destroying Angell in the late plague with his brandished sword threatned vs: then wee wept and mourned, vowed, and promised much reformation, then we humbled our soules before God, wee dispersed abroad, and gaue vnto the poore, for the reliefe of the members of Christ; we continued (notwithstanding the encrease of the sicknesse) constant in the vse of the powerfull meanes of praying, preaching, harkening, meditating, for the continuall preserving, and renewing of our graces; we quenched not the motions of the spirit, wee fled all occasions of back-sliding, and especially suspected these foure enemies, spirituall pride in the best, carnall policie in the greatest, worldly prosperity in the richest, and abuse of Christian liberty, in the gallantest. Now if wee dull in our deuotion, dead in charity, luke-warme in religion, are iniust in our iudgements, remisse in our discipline, if we haue not onely halied in our march, abated our edge, as being weary of well doing, like the children of *Ephraim*, that hauing their bowes bent, turned themselves backe in the day of battell; but are altogether turned retrograde, and gone after either the flesh, the world, or the deuill, the lust of the flesh, the lust of the eyes, or the pride of life, this is our *αμαρτια*, our sinne and iniquity, which though wee wash our selues with Nitre and much Soape, yet will it not be quite purged out.

Psal. 78. 9.

1 Ioh. 1. 16.

Hitherto

Hitherto of finnes appellations, now of it's definition and description.

*Quest.* What is sinne? attend, and you shall either haue it defined, or described. Sinne (saith *S<sup>r</sup>. Augustine*) it is either a word spoken, a deede done, or a thing coueted and desired, contrary to the word and will of God. Thus *Bonauenture* (in *Psa. 91. p. 132. 2. D.*) diuideth sinne into three parts and *species, verbo, opere, & consuetudine*, in word, worke, and continuall practise: but that partition which commeth nearest vnto this diuision of Saint *Augustine*, is of the same *Bonauenture*<sup>2</sup>, *Psal. 35.* (after our translations the *36. Psal.*) *iniquitatem meditatus est in cubili suo*: hee deuifeth (vanity or) mischief vpon his bed; here is *peccatum in corde*, sinne in heart, sinne in thought. *Verba eius iniquitas & dolus*<sup>b</sup>: The words of his mouth are iniquity and deceit; here's *peccatum in ore*, the sinne of the mouth, of the tongue. And he sets himselfe *Via non bona*, in a way that is not good, *ver. 4.* here is *peccatum in opere*, a sinne in act, in fact, in deede. And in *Psal. 61.* sinne is three wayes committed, saith he<sup>c</sup>,  *cogitatione, ore, opere*, in thought, word, and worke: to which three things concurre, *os, manus, pectus*, the mouth, the hand, the heart; the heart thinketh cuill, the mouth speaketh it, and the hand worketh it. In another place *S<sup>r</sup>. Augustine* defineth sinne to be a desire of prosecuting that which righteousness prohibiteth, in which sense *D<sup>r</sup>. Fulk*<sup>d</sup> maketh sin and iniquity of one and the same signification, thus arguing; If (saith he) sinne be euery transgression of the law, it followeth that euery transgression of

*What sin is.*  
*Diſſum, factum, vel concupitum contra legem Dei. eternam Aug. l. 2. de consens. Euang. c. 4.*

*a Bon. in Psal. 35. p. 104. 1. D. Psal. 36. 4.*

*b Psal. 36. 3.*

*c Bon. in Psal. 61 p. 116. 2. D.*

*Voluntas consequendi quod iustitia videret, Aug. d Fulle annot. in 1 Ioh. 3. 9.*

ἡ ἀνομία  
ἐστὶν ἡ ἀνομία.  
1 Ioh. 3. 4.  
Conuersio sim-  
plex.  
Vt Log.

ἀμαρτία.  
1 Ioh. 3. 9.  
e D. Fulke in  
loc.

f 1 Ioh. 5. 17.  
παράνομία  
ἐστὶν ἐν νόμῳ  
πρόνοια.  
Greg. Nazian.  
Carm. Iam 6.  
Βέβηλον ὡς καὶ  
βέβηλον  
ἀμαρτίας  
Prophanum &  
sacrilegum,  
scelus. Idem.

the law is sinne, and so meaneth the Apostle by the word, ἀδύνα (vnrightheousnesse) so well as by the word ἀνομία (transgression :) for all sinne is iniustice, and all iniustice is transgression and sinne. Let no man (saith Saint Augustine) in loc. say that sinne is one thing, and iniquity is another. With whom consenteth Bede and Occumenius, who interpret iniquity to be the same that sinne is.

The originall word in this place of S<sup>t</sup>. Iohn, 1 Io. 3. 9. it is not ἀμαρτία but ἀνομία, and we must know (saith he <sup>e</sup>) that ἀμαρτία, sinne is a falling from that which is good, ἀνομία, iniquity; a transgression of the law that is giuen. And both of them haue this beginning: namely; sinne is a degenerating from that which is good: iniquity, to doe against the law that is set. And both agree about the samething. For hee which sinneth, erreth from the marke, which is according to nature, and in nature it selfe; for the scope or marke of mans nature, is to liue according to reason, farre from vnreasonableness. Likewise he that doth vniustly, offendeth about the law giuen in nature, being affected intemperately. Therefore S<sup>t</sup>. Iohn<sup>e</sup> saith; πᾶσα ἀδύνα ἀμαρτία ἐστὶ, all vnrightheousnesse is sinne: and (according to venerable Bede) whatsoever disagreeeth from the rule of equity. In lege ē quod sit improbe est iniquitas. What is euilly, with an euill eye, done against the law, it is iniquity. Quidnam prophanum, quidq; sacrilegum? scelus. What is prophaneness? what is sacriledge? wickednesse, saith the same Father. Quid queso noxa est, What is crime or offence, but sinne, and what is



is sinne ? ἀμαρτία ἔστι τὸ ἑλκεῖν παρεκκλινόν, sinne is a deflexion, aberration, or turning aside from that which is good. *Clemens Alexandrinus* calls it <sup>b</sup> Voluntary righteousness (from the formall cause) and from the effect <sup>i</sup>. Death eternall. It is (saith *St. Basill*, <sup>k</sup> the foules sicknesse : and else-where, <sup>l</sup> (*Primogenita proles demonis principis uitiorum* : ) the eldest daughter of the deuill, the Prince of wickednesse.

The Schoole-men define it thus; *Peccatum est preuaricatio diuine legis, & celestium inobedientia mandatorum* <sup>m</sup>. Sinne, say they, it is preuarication, or the transgressing of Gods diuine law; and disobedience vnto his heauenly commands. I may truly say of it, that it is not *de natura eligibilium, quia* <sup>n</sup> *nullus actus peccati est ordinabilis in bonum finem*. It is not of the nature of eligible things, because as *Caietane* saith, No act of sinne can haue a good ordination or intendment. Neither is it eligible for its owne sake, nor with reference to any further end. If therefore for any intended end we make choise of such meanes, as by the law of God (which is our rule, and must be our guide) are ineligibile, and vnwarrantable, though in themselves they are morall actions, yet to the parties which doe them, they are <sup>o</sup> sinne. And that which may be good *ex causa integra*, in the generall; <sup>p</sup> may be euill and sinfull *ex particulari* in the particular. Any partiall

dispose of his estate: either from his right heire, or from his allies, or intended ex-ecutors; in hope of raking somewhat vnto himselfe, thus working on the weaknesse of his sicke friend, for his owne end and aduantage, he sinneth. *p Aquin. I. secunda. quest. 18. art. 4. ad 3. & quest. 19. art. 6. ad 1. ex Dionysio c. 4. de diuinis nominibus.*

<sup>h</sup> *Clem. Alex. in l. 2. Stromat.*

<sup>i</sup> *Idem orat. ad Gentem morteterna.*  
*ἀπώστα ὡ-  
τος.*

*agritudo ani-  
ma S. Basil  
hom. in Mar-  
tyrem Iulian-  
um p. 381.*

<sup>l</sup> *Hom 6 Hex-  
am.*

<sup>m</sup> *Nicho. de  
Orbellis in Pet.  
Lomb Mag.*

*sent.*  
<sup>n</sup> *Caiet in  
Ro. c. 3 8.*

<sup>o</sup> As when a man visiting a sicke friend, counsellleth him on his death-bed, to

q 1 Sam. 15. 10

r 2 Sam. 6. 6. 7.

s Mat. 16. 21. 22

Ver. 23.

*Peccata,*  
*1 Formaliter,*  
*simpliciter &*  
*per se.*

defect either in the object, end, or manner, or other circumstance, is enough to make the whole action bad; and it is not the intention which is sufficient to warrant an action good. *Saul* pretended a good end, but God reiected both it & him. Wee thinke no other but that *Vzzab* intended the safety of the Arke, when it tottered in the Cart, and hee stretched out his hand to stay it from falling: but God interpreted it a presumption, and punished it with suddaine death. Doubtlesse, *Peter* meant no hurt to Christ, but good, when hee said concerning Christs passion at Ierusalem, his suffering many things of the Elders, and chiefe Priests and Scribes, and of his killing (as on good Friday) and his rising againe the third day, (as on Easter day) be it farre from thee, Lord, this shall not be vnto thee. He doth not prophesie, onely professeth his affection & hearty well-wishing to Christ, as one desiring that a better fate might befall him; and yet Christ rebuked him for it, and sent him packing in the deuils name: get thee behind mee *Sathan*, thou art an offence vnto me; thou sauourest not, &c. Sinnes are of two sorts: some are formally, simply, and of themselves sinnes; as namely, such as are directly against the scope and purpose of some of Gods commandements: as Atheisme, against the first; Idolatry, against the second; Blasphemy, against the third; Prophaneation of the Sabbath against the fourth; so against the rest, disloyalty; disobedience, cruelty, murder, theft; false witnesse bearing and couetousnesse, which is Idolatry; all these in their owne nature

ture

ture are finnes, and can neuer (*positus quibuscunq; circumstantijs*) be done well.

Secondly, some are finnes accidentally, and by circumstance; such are all outward actions, indefinitely commanded in morall precepts, when they are sinfully and ill done, as to<sup>a</sup> giue almes out of vaine-glory, to propose questions, acting either the deuils, or a Pharisees part, *viz.* temptation<sup>b</sup>: or to heare out of a capricious curiosity, and an intent to entrap and ensnare, to reprove out of malice, and a desire to defame the party delinquent: otherwise giuing of almes, propounding of questions, hearing of Sermons, reproving of offenders, are honest and iust.

<sup>a</sup> *Accidentaliter & per circumstantiam.*

<sup>a</sup> *Math. 6. 1. 2. 3. 4.*

<sup>b</sup> *Math. 19. 3.*

And things not simply euill, may accidentally become finnes, especially by these three meanes.

1. *Conscience*, in regard of the agent. Though the thing be good, yet if the agent doe it with a condemning or a doubting conscience, the action becommeth euill<sup>c</sup>.

<sup>c</sup> *Rom. 14. 14. 23.*

2. *Scandall*, in regard of other men. Though the thing be good, yet if a brother stumble, or be offended, or be made weake by it, the action becommeth euill, *Rom. 14. 20. 21.*

3. *Comparison*; in regard of other actions. Though the thing be good, yet if we preferre it before better things (as reading before preaching, sacrifice before mercy) and neglect the better for the worse, the action becommeth euill. Goe yee and learne, saith our Sauiour, what that meaneth, I will<sup>d</sup> haue mercy and not sacrifice. It is Pharisaisme to tithe Mint, and Cummin, and neglect the weightier

<sup>d</sup> *Mat. 9. 13.*

eS Ambrosiū  
Rom. 7.

f Idem de Pa-  
radiso. c. 8.

Quid aliud est  
peccatum nisi

diuina legi  
transgressio &

caelestium in-  
obedientia

mandatorum.  
S. Amb. l. de

Paradiso. c. 8.  
vt supra.

g Cum audis  
peccatum, non

intelligas sub-  
stantiam, aut

quandam po-  
tentiam, sed

malum actum,  
& nascentem

subinde, &  
morient. in qui

neq; antequam  
fiat, quicquam

fit, neq; post  
factum ma-  
neat, sed ite-  
rum intereat

Chrysost. ser. 12.  
ad Roman.

h Dr. Bensin  
Hof. 7. v. 8.

p 18.

i Omachina-  
tor fraudis,

scelerum ar-  
tifex. Androm.

ad Vlysses. in  
Oedip. Sen.

Trag.  
k i Reg. 22. 22.

l Regis ad exemplum totum componitur orbis.

matters of the law, mercy, iudgement, righteouf-  
nesse, and the like, &c. S<sup>r</sup>. Ambrose<sup>e</sup> tells vs, that  
sinne is not any substance, but *prauaricatio boni*, a  
swauing from that which is good, and<sup>f</sup> in his  
booke of Paradise, Chap. 8. he calls it *auouia*, (*le-  
gis transgressio*; ) the transgressing of the law, and  
disobedience vnto the heauenly command. When  
thou hearest sinne spoken of (saith S<sup>r</sup>. Ambrose<sup>g</sup>)  
thou must not suppose it to be a substance, or cer-  
taine power, but an euill act, which (like *Aristotles  
Ephemora*) shortly dies: neither before it be com-  
mitted is it any thing, neither after the fact: but  
with the deede done it dyes. It is somewhat like  
vnto the fiery flame that flasheth from the thunde-  
ring Peece; of which the diuine *Dubartas* thus  
sings;

Downe falls the cocke, and from the touch-pan flies,  
A suddaine flash, which in a moment dyes.

*Oritur & moritur*, it dyes with the Act, vnlesse it be  
an exemplary sinne of greatnesse, like that<sup>h</sup> of *E-  
phraim*, who being a ruler among the people, hee  
became out of measure sinfull. An inconuenience  
indeede, seeing that great mens actions are made  
presidents among their inferiours, who suit them-  
selues after the fashions of their Lords, and Gouver-  
nours: that knew the<sup>i</sup> deuill well enough when  
he said to G O D<sup>k</sup>, I will be a lying spirit in the  
mouthes. of *Ahabs* Prophets: hee knew the Pro-  
phets could leade *Ahab*, and<sup>l</sup> *Ahab* the people; if  
he could guide the leaders, then he knew he should  
winne the field. *Ieroboam* is neuer met withall in

the booke of God, but like a Captiue with a chaine at his heeles: and as one doing publique penance with a plate of iron vpon his forehead, he is called *Ieroboam* the sonne of *Nebat*, that made all Israell to sin<sup>m</sup>. If a little shrub or twig fall to the ground, it falls it selfe onely: but if a Cedar fall, it falls not onely it selfe, but with the fall it breakes downe the little trees that growe about it: so the sinnes of priuate men are onely banes to themselves: but if great men fall into impiety, and their sinnes once become exemplary, they are accessary to the ruine of many others, whereas *Iosias* seruing GOD himselfe, was a meanes to put downe the hill Altars, destroy the Chemarims, and vtterly to abolish Idolatry. His goodnesse was like *Aarons* oyntment, flowing from the head to the beard, and so by degrees vnto the skirts of his cloathing. There was a dispute among the Philosophers (as *Plutarch* reporteth) whether an Army of Lyons (a Hart being their Captaine) or an Army of Harts (a Lyon being their Captaine) were more powerfull: it was determined\* for the Army of Harts following the Lyon, to shew what vertue is infused into the followers by the leader.

If then the inferiour be the image of the Superiour, and (like an image in a glasse) looke vpward and downward, to heauen or hell, as the body, I meane the Superiour doth, then giue mee leaue to aduise you that sit at the sterne, whether of little Barques, or greater Shippes, whether houses, Cities, Countries, or Counties, that you giue these waters of exemplary sinnes no passage, no not

m 2 Reg. 3. 3.

1 Reg. 16. 14.

35.

2 Reg. 10. 29.

13. 2.

14. 24.

15. 9.

17. 31.

& 13.

2 Reg. 23.

Phil. 133. 2.

\* *Opinio Chabris apud Plut. in Apotheg.*

Iob 1.

2 Sam. 1. 21.

\* *Calestis ira*  
*quos premis*  
*miseros facit*  
*Deianira. de*  
*Herc. in Herc.*  
*Oetio. Sen.*  
*trag.*  
 Math 18. 7.  
 Nehc. 6. 11.

g Iosh. 24. 15.

a little, that your euill conuersation be not thorns in your childrens eyes & others whom you cōmand: If they perceiue your eyes to be swolne with lust, your hearts to be as hard as the nether millstone, your whole life to be a compassing of the earth by deceit and oppressiō (like Sathans) they will deeme straight their warrant sealed for committing the like offences; and then, O yee mountaines of Gilboa, let there be no dewe, neither let there be raine vpon you: because the shield of the mighty is vilēly cast away: O yee great ones of the world, there is a curse vpon you; because, by your meanes, vertue, the blessing which should cloath and arme the children of GOD, and as a shield defend from the \* wrathfull strokes of Gods wretched-making-vengeance, by you is cast down, troden vnder foote, and made of no account amongst the inferiour sort. It is necessary that offences come, but woe vnto them by whom they come. How much better is it for a man of worth to say as *Nehemiah*; Should such a man as I flee? Not I, by any meanes; lest others should be discouraged by my flight: how much better is it, to haue the saying of *Ioshuah* for a Motto euer to be remembred; I and my house will serue the Lord.

## CHAP. XII.

What it is to commit sinne, and how many wayes  
it may be committed.



Here is great difference (as both the  
Fathers, and orthodox Diuines of  
later times haue in their writings  
observed, betweene these two, *pec-  
care simpliciter, & peccatum facere*, a  
simple sinning, and committing of  
sinne. It is sinne, saith Zegedine, whatsoeuer against  
the law of God, and the loue of our neighbour, ei-  
ther is thought and desired, vttered or acted; euery  
defection and deuiation from the will of the most  
true and excellent God; or from his nature and  
incommunicable Essence; whether it be expressly  
and directly placed in holy writ or no, it is sinne.  
To sinne simply, it is to commit somewhat that is  
vniust, and vnlawfull, and this is done of all mor-  
tall men (for who is there that doth good, and sin-  
neth not<sup>a</sup>) but all sinne in the same manner. There  
are some which sinne of the infirmity<sup>b</sup> of the flesh,  
*Contra animi sententiam, & propositum* (as say both  
*Musculus* and Stephen Zegedine) against their mindes  
and purposes, who lament and bewaile very much  
their sinnes committed, *his peccatum non ex aesti-  
nato*, saith *Musculus*, *non ex studio*, saith Zegedine, *que-  
ritur, sed per occasionem obijcitur*: they meete with  
sinne, and entertaine it by accident and occasion,

*Steph. Zeg. loc  
Com de pec.  
p. 229.*

*Musculus in  
1o c. 8. p. 368:*

*a 1 Reg 3. 46.  
2 Chro 6. 36.  
Eccles 7. 22.  
1 Io 1. 8. 10.  
b Zeg. loc. l. 6.  
Musculus ibid.*



and not of study, set purpose, and peraduised meditation, and these may be said, *peccare*, to sinne.

To commit sinne, say they, signifieth, not a simple vitious deede, howsoever it be acted; but euen that worke of sinne which is not yet perfected, the study, counsaile, purpose, and premeditation of a wicked minde, not brought into act: It notes the malitiosities & wickednes of our corrupt and depraued nature, and therefore as euill trees are said to bring forth euill fruit: so the reprobate can only be said *facere peccatum*, to commit sinne. For thus saith Christ to the traytour *Iudas*, what thou doest, doe quickly. Where the word, *doe*, is put for the study and purpose of doing, noting rather the minde, then the body and outward man. They that desist not from their euill intentions and machinations, till they be brought into act, (as it was heere in *Iudas*) may truly bee said to commit sinne.

e Steph Zegem.  
loc. com. de per.  
p. 229. et Musc.  
m 10. s. 8.  
Non pro occasi-  
one obla-  
tum, sed stu-  
dio quaesitum.  
Zeg. Musc.

The like may be said of those which sinne of malice & impiety, *animo non reluctantē, sed inbiantē*, not with reluctance, but oscitation, and a longing desire, and affection after sinne, committing it, not occasionally, but purposely; painfully and ridiculously: these most properly may be said to commit sinne, *facere*, to act it, and make it their worke.

There is a three-fold committing of sinne; ignorantly, disdainfully, arrogantly.

1 Ignorantly, this was *Pauls* case, when he was yet a *Saul*, consenting not onely vnto the death of *Stephen*, but like a dogge that is madd, hee bites all that

that he meetes with, breathing out threatnings and slaughter against the Disciples of the Lord, and by vertue of the high Priests letters, binding both men, and women, and imprisoning them at Hierusalem; these and the like transcendent insolencies and outrages, proceeded from him whilst the scales were on his eyes, and blindnesse of minde possessed his soule. He sinned not wittingly, but ignorantly, in vaneliefe, and therefore hee obtained mercy, that Iesus Christ might shewe forth all long suffering for a patterne to them which should hereafter beleue on him to life euerlasting. There is an<sup>a</sup> ignorance, which makes men imperfect in the faith, and otherwise minded then they should, which in the Gentiles God regarded not, it being not a wilfull, but a witlesse ignorance; and this in part is excusable: *Excusat non à toto sed à tanto*: it excuseth not from all sinne, but keeps sinners from being out of measure sinfull: it excuseth in part, in respect of wilfull ignorance, or of sinnes against knowledge<sup>b</sup>.

Secondly, there is a<sup>c</sup> willing and malicious inexcusable ignorance, in such as say with those in *Iob*, Depart from vs: for wee desire not the knowledge of thy wayes. Who is the Almighty that we should serue him? *2 Pet. 3.5*. This they willingly knew not. *Rom. 1.28*. They regard not to know God. Many are willingly ignorant, that they may the more freely sinne. Vanity of minde makes wilfull blindnesse, and sottish ignorance to infatuate men, vntill their foolish hearts be full of darknesse, they be deliuered vp (*ὡς τοῦ ἀδουλεύοντος*) vnto

Act. 9.1.  
1 Ignoras. se  
peccare.  
Bonavent. in  
Psa. 35 p. 105.  
1 Tim. 1.13.  
Ver. 16.

a Phil. 3.15.  
Act. 17.30.  
Io. 9.41.

b Io. 9.41.  
Luc. 12.47.

c Iob 21.14.  
Gen. 6.5.

Eph. 4.17.  
Rom. 1.27.  
Mal. 3.14.  
Psal. 14.1.

\* Ifay 19. 14.

29. 9.

2 Theſ. 2. 11.

a reprobate minde, that is, as *Beza* renders it; vnto a minde voyde of sound iudgement, and vntill they be giuen ouer vnto that spirituall \* ebriety, the efficacye of delusion, to beleeuē lyes.

Some men commit sinne in secrete, *Delicta quis intelligit*, and who knoweth how oft he offenderth; and this is *vitium in homine*, saith *Bonauenture*; sinne in man.

*Bonauent. in  
Psal. 35.*

A second sort commit sinne by imitation of others exorbitant, irregular, and inordinate courses, and this he calls *peccatum ab homine*, a sinne occasioned by man. The third and last sort, is the contradicted sinne of ignorance; *Quod dicitur peccatum hominis, non diaboli, quia diabolus ex industria, homo ex ignorantia peccauit*: which is called mans sin, and not the deuils; because the deuill sinned of industry, but man of ignorance onely.

2 *Dedignatur  
peccata confiteri  
Bonauent.  
in Psal. 35.  
p. 105.*

Secondly, a man may be said to commit sinne disdainfully, that is so farre from entertaining thoughts of confession, as that hee either extenuates, or seekes to couer, or absolutely and obstinately denies his perpetrated transgression. There was a man that hauing wrought a miraculous cure vpon the leprous body of the Captaine of the host of the King of Syria; would take no gift or reward at his hands, as being vnwilling to sell Gods grace and blessing for money; this man had a couetous seruant, that forged lyes, and spake the things he ought not for filthy lucre sake: hee followed after the party clesed with more speed then a pace, they are his owne words; I will runne after him, and take somewhat of him: hee did so,  
hee

hee ouertooke him, and tooke of him two Talents of siluer, viz. 750. pounds, 375. pounds in one bagge, and 375. pounds in another, with two changes of garments. But when hee went in, and stood before his Master, *Elisha* said vnto him, Whence comest thou *Gebazi*? And he said, thy seruant went no whither. Hee went not forsooth hither and thither (as the originall renders it) hee had not (if we may belecue him when he tells a lye) accesse vnto the man, nor recesse vnto his Master; thy seruant went no whither. Loath hee is (you see) to make an humble acknowledgement of his sordid transgression. The subtrill hearted woman<sup>a</sup> with the attire of an harlot, impudently salureth the young gallant, with her faire<sup>b</sup> speech shee causeth him to yeeld, and with the flattering of her lips she forceth him, and yet she wipes her mouth, and saith in heart, I haue done none euill. I sift and examine my life, and behold it is either vaine or profane; all our righteousnesse is as a menstruous cloath. If our righteousnesse be such, what is then our vnrighteousnesse, and impiety?

3 There are a third sort of sinners which sacrifice vnto their owne nets, and attribute vnto themselves the gifts and good things which they haue. God in the fourth of *Deut.* and 7. verse, by things temporall, teacheth the Israelites their spirituall estate and condition. The Lord set his loue vpon you, and chose you, not because you were more in number, for you were the fewest: but because hee loued you: and say not in thine heart, because of my righteousness, the Lord hath giuen mee this

<sup>a</sup> Reg. 5. 22.<sup>Ver. 25.</sup><sup>a</sup> Pro 7. 10.<sup>b</sup> Ver. 21.

*Excusio vitam  
meam, & ecce  
tot. est vana.  
aut profana.  
Io Ger. med. 1.  
p. 16.*

good land: for thou art a stiffe-necked people: now if they merited not temporall blessings, they were surely further off from deseruing spirituall fauours, and that heauenly Canaan, and euerlasting rest prepared for the people of God. Hath God conuer-  
 ted vs, conceites of the co-operation of our owne will in the first act of our New-birth, fauours of pride, arrogance, and vanity? Are we amiable in the eyes of our heauenly Father? he found vs not louely, but made vs such; qualifying vs with the riches of his grace. The earth which of it selfe, is barren, and without the former and latter raine, brings forth no good fruit; being wet with the dew of heauen, is apt for fructification and encrease: so likewise are wee barren and vnfruitfull in the works of the Lord, before the infusion of his grace, the present assistance, and co-operation of the spirit of God with our spirits. All goodnesse and grace it is originally from God, and commeth downe from the Father of lights, who maketh thee to differ from another: And what hast thou that thou diddest not receiue? now if thou diddest it, why gloriest thou as if thou diddest not receiue it? Are we gracions children? I will loue them freely, saith the Prophet; because of any disposition or desert in vs? no, but because Gods wrath is turned away. Are wee about the doing of any good, It is not I, saith *S. Paul*, but the grace of God in me, that doth it: Who art thou, O great mountaine? before *Zerobabell* thou shalt become a plaine, and he shall bring forth the head stone therof with showtings, crying, grace, grace vnto it. The hands  
 of

Iam. 1. 17.

1 Cor. 4. 7.

Hos. 14. 5.

1 Cor. 15. 10.

Zech. 4. 7.

of Zerobabell haue laid the foundation of this house:  
his hands also shall finish it.

As it was in the building of the second temple,  
Zerobabell who represented Christ, must lay the  
highest stone of the building, notwithstanding the  
high mountaines, that is, the strong opposition of  
the enemies: and this hee must doe not by armes  
or strength, but by his spirit: so in this liuing  
temple (which all Gods children are) the Lord him-  
selfe both foundeth the lowest stone, and layeth al-  
so the highest, not by our arme or strength; nay,  
we rather haue mountaines of impediments to hin-  
der this great worke, and our selues are the greatest  
enemies to our owne building: but by the power  
of his Spirit which maketh all plaine before him.  
If therefore thou burnest Incense to thine owne  
gaine, as though thine owne hand had made thee  
rich, and thine owne arme happy, thou doest not  
well, but sinnest. Against this three-fold euill we  
must prouide our selues of a three-fold Antidote  
and remedy:

Taylor in Tit.  
c. 1.4. p. 70.

1 *Sui cognitio*, the knowledge of a mans selfe.

Bonauent. in  
Psal 35.

2 *Pia confessio*, a godly confession of our wofull  
naturall states and conditions.

3 *Iusta attributio*, attributing that of right vnto  
God, which originally proceeded from him and  
his Christ.

1 *Sui cognitio*, the knowledge of a mans selfe;  
thou must remember to haue thy eyes reflected  
vpon thy selfe, it is both Gods counsell and com-  
mand: to iudge your selues. The Ethnicks ac-  
knowledged it as an oracle from heauen: To know

1 Cor. 11. 38.

our

our selues. But as for vs who haue receiued grace, wee should take the more paines in reflecting the eyes of our mindes vpon our selues, to know our iniquities. Search your selues, euen search you, saith the Prophet, *Zeph. 2. 1. 2.*

The Hebrew word signifieth, First, to gather your wittes together, which were before dispersed, and set vpon vanity: 2 To fanne your selues, to purge away your spirituall chaffe: 3 To search narrowly, as for a lost lewell, or hid Mine.

You must try substantially, searching euery corner; iudging great sinnes infinite: little sinnes great ones: and no sinne small. And for euery sinne, say, It is of the Lords mercy, that we are not consumed.

Lam 3. 22.

Secondly, wee must confesse how wofull and miserable, sinfull, and wretched creatures wee are by nature, and be ashamed of our sinnes.

And thirdly, giuing vnto GOD that which is his, the honour of his grace; with the diuine and heauenly influence, and operation thereof, in the hearts of his children, we should returne the praise of all our inherent goodnesse (which is not so much ours by cohabitations, as Gods by a gracious infusion and operation) vnto the right Author thereof: which is the right vse and end of all the doctrine of free election, iustification, vocation, and saluation: all which are noted by the Apostle, to tend to the praise of the glory of his grace; which whosoever is deficient in, *peccatum facit*, hee committeth sinne.

Eph. 1. 6.

There are commonly foure generall causes of the



the committing of sinne as *Bonauent* hath obserued; *Bonauent. in Luc. 18 p. 210. 1. D.* which may bee reduced to two: sinne is acted, either;

1 *Ex timore male humiliante;*

2 *Ex amore male inflammante:*  $\left\{ \begin{array}{l} 1 \text{ Ad concupiscentiam} \\ 2 \text{ Ad superbiam vite.} \end{array} \right. \left\{ \begin{array}{l} 1 \text{ carnis;} \\ 2 \text{ oculorum.} \end{array} \right.$

I Through an ouer-awing slauish feare, a base humble obseruing, when for feare of the displeasure of a man of greatnesse and authority, persecution of the mighty, and oppression of the malicious and mischieuous; men leaue their forme of godlinesse, and denie not onely the power thereof, but euen the vertue of an honest and ciuill conuersation: these are like vnto murmuring *Miriam*, that went out from the presence of holy *Moses*, a Leaper as white as snowe; persons very vncleane in the sight of God; such as hee will one day exclude from the maiesticall presence of his bli-full eternall glory. For the fearefull, (that for feare of death shrinke back from holy profession and faith) are the first in the Catalogue of the damned. And our Sauour in the Gospel saith, That if we confesse him not before men, neither will he acknowledge vs before his Father which is in heauen. If wee denie him, hee will certainly denie vs. And therefore let vs not feare him that can kill the body onely, but let vs feare him who is able to cast both soule and body into hell. *Sinne is committed. Numb. 12. 10. Reu. 21. 8.*

Secondly, a man may commit sinne out of an euill affection, enflaming him either vnto the last



forth a rebellious seede ; a progeny of sinfull rebels: and in all this, she fortifies her selfe by all advantages, by riches, honour, and worldly greatnesse, by euill examples, carnall wisdom, custome, or successe in sinning, yea rather then shee will be subdued or much pursued, she will entrench her selfe vnder the very colours of Christ, making an hypocriticall pretence of following him in words, that she may the more securely follow her owne lusts in deeds. She dispoiles vs of the image of God, makes vs deformed and loathsome, shee opens the doores of our hearts vnto Sathan, making them a very stye for the vnclane spirits to dwell in. It is well obserued by a worthy Diuine, that it is a greater punishment to bee giuen vp vnto a mans owne selfe, then to bee giuen vp to Sathan. The incestuous Corinthian being deliuered vp to Sathan, came notwithstanding to repentance, and was freed from the power of the deuill: but men being deliuered vp to themselves, are noted therevpon to bee in a desperate case. Let not therefore the concupiscence of the flesh enflame vs, nor the lusts of the eyes allure vs to lewdnesse and sinfull carnality, nor the pride of life deceiue vs through the vanity thereof: It is said of Naaman the Syrian, that he was *Vir fortis & diues, sed Leprosus*, a man strong and rich, but a Leper; Oh, let it neuer be said of vs, that we haue magnanimity, and much wealth, but withall, the leprosie of sinfull sensuality, cleauing vnto our nature. Neither let vs couet an euill couetousnesse with *Gehazi*, lest

X. 2.

with

*Hiern. in Psal.*  
55. v. 6. *leu. 31.*  
p. 165.

c 1 Cor 5. 5.  
2 Cor. 2. 6. 7.

d Rom. 1. 24.  
Psal 81. 12.

*c. Hoc intelli-  
gitur per le-  
pram Oſia.*

*2 Chr. 26. cum  
vellet ponere  
incensum in  
Demo Domini,  
Et dignitatem  
usurpare sa-  
cerdotalem,  
percuſſus est  
lepra. Rom. in  
Luc. 18. p. 210.  
1. D.*

with him wee get an hereditary leproſie to vs and our poſterity. Neither let vs luſt as ſome of the Iſraelites luſted, and were deſtroyed of ſerpents.

Nor let vs exalt our ſelues through haughty conceits of humane perfe&ion and righteouſneſſe, for God <sup>e</sup> reſiſteth the proud, but giueth grace vnto the humble.

( \* \* )



## CHAP. XIII.

*Whether the regenerate (who are said not to commit sinne) may bee priuiledged from the act of euery sinne and transgression.*



**S**aint Hierome writing on the first Psalme, saith, Blessed is he which hath not thought, wrought, or taught euill, and blessed is hee that hath not stood in the way of sinners; he saith not, Which walketh not in the way of sinners. Because it is impossible that any one should bee without sinne; but blessed is hee which hath not stood, that is, persecuted in the way of sinners, that hath not beene delighted with his errors and transgressions, but by repentance hath turned from his euill wayes vnto better courses.

Who shall glory either of his hearts chastity, or of his owne immunity from impiety? there is none cleane in thy sight (saith Saint Augustine) no not the day-old, or but New-borne Infant; and hence it is that the Lord teacheth all the faithfull from the spirituall to the carnall, from the Apostles vnto the last (and least) penitentiaries, from

*Beatus qui non cogitauit, non fecit, non docuit mala, & in via peccatorum non stetit, non dixit, & in via peccatorum non ambulauit.*

*Hoc quippe impossibile est, quia nullus absq; peccato, sed in via peccatorum non stetit: id est, qui non peruenit in deum, sed per penitentiam in meliora conuersus est. Hier. in Ps. i. a. A spiritualibus vsq; ad carnales, &c. Aug. lib. de sanct. virg. tom. 6.*

Math. 6.

*Prophetae &  
plebes, pastores  
& greges hanc  
dicunt oratio-  
nem, &c. Aug.*

Apoc. 14.

*Aug. l. 2. de  
pec. mer. & re-  
mis. tom. 7.*

Psal. 143. 2.

*Ergo miseri-  
cordia opus est,  
qua super ex-  
altabit iudicio.  
Aug. l. 2. de  
pec. mer. & re-  
mis. tom. 7.*

*In quantum  
quisq; spiri-  
tualia scipit,  
in tantum re-  
nouatur. Idem.*

*\* De regenera-  
tionis. Mat.  
27. 28.*

the height of heauen vnto the ends of the same, to pray, *Dimitte nobis debita nostra*; Forgiue vs our debts. When all that are baptized thus pray, the Commanders and the Commons, the Pastors and the people, it sufficiently sheweth that in this life, which is altogether a temptation; no man should glory of his freedome from sinne. Then, saith he, in the mouthes of the Virgins, which follow the Lambe whithersoever hee goeth, shall there bee found no lye, (no guile, no sinne) when they shall haue acknowledged and confessed their sinnes. The same S<sup>r</sup>. *Augustine* disputing whether in very deepe there may be any one that sinneth not, hee answereth negatiuely, that there is no man righteous. Wee all neede to deprecate with the Prophet, *Psal. 143. 2. Ne intres in iudicium cum seruo tuo*, Enter not into iudgement with thy seruant, for in thy sight shall no flesh liuing be iustified: therefore doe we stand in neede of mercy, which will exalt it selfe against iudgement. From the moment of time that any one is baptized, the old man with his infirmities (lusts and corruptions) is not consumed and destroyed; but our renouation begins from the remission of our sinnes. And how much any one fauoureth spirituall things, so much is hee renewed. All other creatures are made in hope (new creatures) vntill they be indeede renued, and there be a change of their corruptible qualities into incorruptible, as in the \* resurrection of the dead, when they shall be restored vnto the liberty of the sonnes of God, and their mortality be swallowed vp of immortality. Heere haue wee onely the

the first fruits of the Spirit, daily doe wee put off the old man, and put on the new man, which after God is created in righteousnesse and true holinesse. Though our outward man perish, saith the Apostle, yet the inward man is renewed day by day. Now wee are the sonnes of God, and it doth not appeare what wee shall be. What meaneth this (saith a reuerend Prelate of our Church) wee are, and we shall be? but that we are in hope, and shall be in deede. Now we haue begun to be like vnto him, hauing receiued the first fruits of the Spirit, and yet we are vnlike vnto him, by reason of the remaines of originall sinne and the reliques of the old man. In as much as we are like vnto him, wee are regenerated by the Spirit of the Sonne of God, and as we are the children of flesh and bloud, of this world, in this wee are vnlike him. From the former it is, that wee are said not to commit sinne; from this latter, that wee are altogether sinners: and therefore should resolute with *Dauid*, and say, I will declare mine offences vnto the Lord, thou forganest the iniquity of mine heart: hee immediately subioyneth; for this shall euery one that is godly, make his prayer vnto thee *intempore opportuno*, in a time when thou maist be found.

Whereas we read of some that haue beene called <sup>a</sup> perfect, and others <sup>b</sup> righteous persons, wee are to vnderstand it not absolutely, but in part. A man may bee righteous both in comparison of others <sup>c</sup>, for hee is the best, which hath the fewest faults; and in comparison of himselfe, for we must iudge of a man by that <sup>d</sup>, whereto the greatest part

Eph. 4. 24.

2 Cor. 4. 16.

1 Ioh. 3. 1.

Dr. King in  
Ion. lect. 17.  
p. 226. *Quid  
est hoc, summi  
& non summi?  
nisi quia su-  
mmi in se, &  
crimini in se.*

a Phil. 3. 15.

b Gen. 6. 9.

Psal. 18. 24.

Psal. 119. 1.

c *Optimus ille  
est qui mini-  
mi vrgetur.*  
Horat.

d *Qua maior  
pars vita, atq;  
ingenii felix.*

Of



*Aug in Ps 38.*

*Aliter hic non  
potes esse per-  
fectum, nisi si-  
cu hic te non  
esse posse per-  
fectum. Aug.*

*Perfecti via-  
tores, perfecti  
possessores,  
Aug. l. 2. de per-  
mer. & remis.  
c. 13.*

of his life and disposition hath beene enclined. *S<sup>t</sup>. Augustine* on *Phil.* 3. 15. Let vs therefore, as many as be perfect, be thus minded, which, saith he, in *ver.* 12. is contraried: Not as though I had already attained it, or that I were already perfect. How may these stand together? perfect, and vnperfect. If we take perfection in intention and purpose, not in peruention, and obtaining the purpose; in contention, endeavour, inchoation; that is, in imperfection, and not otherwise; thou canst not otherwise be perfect in this life, vnlesse thou know, that in this life thou canst not bee perfect. There is a certaine perfection according to the measure and proportion of this life, and to that perfection this is also deputed, If a man know that yet hee is not perfect. So that (as *S<sup>t</sup>. Bernard* saith) it is not the least part of perfection, to acknowledge our imperfections. Here we may be perfect trauailers in righteousnesse; hereafter wee shall be perfect owners and possessours of righteousnesse; we may be perfect by Anticipation, carrying the name of the thing, before we haue attained vnto it; as wee are said already to be glorified, though our glorification shall be consummate in time to come.

True it is, *Zachary & Elizabeth* were righteous before God, that is without hypocrisie, walking in all the cōmandements of the Lord without reproof. They walked, & therefore were not yet come vnto the marke; *in nō* in all the commandements; but how? *Sine querela, non sine peccato*, witho<sup>t</sup> offence, and not without sinne. I: was without grieuance, quarrell, iust complaint, or exception to be made  
against

against them. They were righteous after a probable and laudable conuersation amongst men, and no otherwise; for wee reade that *Zachary* was a Priest, and if so, then hee offered sacrifice so well for his owne, as for the sinnes<sup>f</sup> of the people.

There is no man that sinneth not; *Salomon* precisely affirmeth it, in the dedication of the Temple. God (saith the Apostle) hath concluded all vnder sinne; and therefore hee that hateth euill men, hateth all men, because there is none that doth good, no not one. *Noah* may bee righteous in his generation, being compared with those of his time amongst whom hee liued; *Thamar* may be more righteous then *Indah*, yet *Thamar* sinfull enough; The Publican may goe home more iustified then the Pharisee: yet not simply thereby iustified; the Spouse in the Canticles may be faire amongst women, yet her beauty not such, but that she iustly complaineth of her blacknesse. Though she exceedeth the soules of men, whilst they liue in the body, yet she is short of angelicall perfection. *John Baptist* had not a greater amongst the sonnes of women, but whosoever was least in the Kingdom of God, and all the celestiall spirits are farre beyond him. The best that liue vpon the earth, haue short, and light sinnes, yet sinnes; though few in number, small in measure, yet sinnes in nature. Though *Boaz* and *Ruth*<sup>\*</sup> will not passe the bounds of modesty and continency, yet <sup>a</sup> *Dauid* and *Bathsheba*, godly also may be ouertaken with that folly. *Ioseph* may refuse his Lady and Mistressse<sup>b</sup>, yet *Indah*<sup>c</sup> a good man also, may be allu-

Y

red

<sup>f</sup> *Sordidum peccatorum immundi.*

<sup>2</sup> Reg. 8. 46.

Iob 25. 4.

Isay 53. 6.

Pro 24. 16.

Iam. 3. 2.

*Vid Mich. Chf.*

*ler. comment.*

*in Cant. c. 4. 7.*

<sup>1</sup> Reg. 8. 46.

*Omnes odit,*

*quis malos odit.*

*Pulchre quide*

*pulchram non*

*omnime, sed*

*inter mulieres*

*dicat Bern.*

*ser. 38.*

*Inter mulieres,*

*id est, animas*

*carnales, non*

*angelicas per-*

*fectiones. Ibid.*

*Inter natos*

*mulierum, non*

*autem inter*

*choros Celesti-*

*um spirituum.*

*Ibid. Encbirid.*

*c. 71.*

*Brenia, leuiq;*

*peccata quana-*

*um parua, non*

*samen nulla.*

<sup>\*</sup> Ruth 3. 14.

<sup>a</sup> 2 Sam. 11. 4.

<sup>b</sup> Gen 39. 12.

<sup>c</sup> Chap. 38. 18.

d Luk 19 8.

Gen. 19.

e Mat. 26. 33.

f Ver 74.

g Sam. 1. 19.

h Gen. 9. 21.

i 2 Sam. 12. 9.

j Gen. 18. 15.

k Exod. 1. 19.

l Gen. 27. 3.

\* In tempore  
virtutis per-  
fectæ, tunc Di-  
abolus spirat  
vehementius,  
quemadmodum  
pirata, &c.  
Chrys. hom. 3.  
in 1. c. 6 rom. 3.  
Dan. 2. 32. 33.  
Gal. 3. 3.  
1 Lam. 4. 5.  
S. Chrysost. in  
c. 14. 1. say v. 13  
cap. 5.

red by his disfigured daughter in law. What though many endued with great graces of Gods spirit, doe with *Zacheus*<sup>d</sup> distribute the great part of their possessions to satisfie their iniuries, and relieue the poore? Yet many partaking also the like graces, are too much giuen to the loue of money. *Lot* commits incest with his daughters in the Mount, that erst stroue to preserue their chastity in Sodome. *Salomon* falleth now to the worshipping of Idols, that lately built a Temple for the worship of GOD. And *Peter* that said, Though all men<sup>e</sup> should, yet hee would neuer forsake Christ, curseth<sup>f</sup> and sweareth that hee knew not the man. O noble Israel, how are the mighty ouerthrowne! *Noah* by drunkenness<sup>g</sup>; *Dauid* by murther<sup>h</sup>; *Sarah* and the Egyptian Midwiues, by lying; *Rebecca*, by perswading her sonne *Iacob* to beguile his father *Isaack*; the Patriarchs, by their plurality of wiues; *Peter*, by his dangerous deniall; and *Onesimus*, by his theft and vnthriftinesse. The deuill is most<sup>\*</sup> vehement against the vertuous, to supplant them, as he did *Ozia*, after so perfect a life. He that fed delicately, and was brought vp in scarlet; he that had his head of gold, like *Nebuchadnezzars* image, had his feete of clay: beginning in outward shew in the spirit, he ended in the flesh, he perished in the streets, and embraced the dung<sup>i</sup>, and went out like the snuffe of a Candle, with a stench. And the same S<sup>t</sup>. *Chrysostome* on *Isay* 14. I will ascend into heauen, I will exalt my Throne about the starres of God: faith; That Sathan (that arch-Lucifer) seeketh alwayes to ascend about those which haue the image  
of

of the heavenly one, and that doe shine in the Church like the starres of God.

The regenerate man, as hee hath his currents and progresse in grace, so oft times his decursions and back-slidings. Of *Behemoth* (the Elephant as some thinke;) Behold saith *Iob*; hee drinketh vp the riuer, and hasteth not: hee trusteth that hee can draw vp Iordane in his mouth. *S. Gregory* in his *Morals*, c. 6. lib. 33. compares the decursion of mankinde, to the riuer, the baptized to the flood Iordane, and *Behemoth* to the deuill; who \* seekes to swallow vp with his mouth, which is as large as hell, whatsoever good thing, whatsoever Morall vertue either the naturall man hath, or gift of grace the new borne Christian possesseth. *S. August. lib. de bono persuerantia*, hath these words; God hath decreed to mixe some that shall not perseuere in grace, with the number of his perseuering holy ones. And it is not expedient in a life of temptation, that wee should enioy security. It restraineth men from elation of minde, and glorying about measure. *S. Paul* had his *stimulum carnis*, his thorne in the flesh, the messenger of Satan to buffet him, lest hee should be exalted about measure (with his abundant visions and reuelations.) Some, as *Beza*, extend the sense to outward contumelies and iniuries of all sorts, which vext the Apostle, as pricks and thornes<sup>a</sup>. Others interpret the place of inbred corruption, or naturall concupiscence, which sticketh fast in vs, as it were a prick molesting and vexing vs by euill motions, as the flesh is galled and pained with a prick or sharpe

*Iob 40. 23.*

*S. Greg. l. 33.*

*Moral c. 6.*

*In Iob 40. 23.*

\* *Quis nisi pra-*

*fidio Christi*

*subnixus, acer-*

*bum effugiat*

*Satanam, &*

*intra contagia*

*vital Greg.*

*Naz. carn.*

*iamb.*

*Non expedit*

*in huius vita*

*tentatione se-*

*curitari Aug.*

*2 Cor. 12. 7.*

*ὀξύλοπ.*

*aculeus.*

<sup>a</sup> See the like phrase.

*Numb. 33. 55.*

*Iosh. 23. 13.*

*Iu. 1. 2. 3.*

*Wils Christian*

*Dict.*

*Ne vel reuelationum sublimitate humani etiam in sanctis affectus extolleretur, ne sibi deputarent, virtutisq; attribuerent suae, quod diuina sibi operatione collatum foret, &c.*  
*Sanctus Amb.*  
*in Apol. David*  
*c. 2. tom. 1.*

sticking in it. And this same reason is redred by Saint *Ambrose*; lest the Saints being ouermuch affected with themselves, through the height and excellencie of their many reuelations, should impute it to themselves, and attribute it vnto their owne worthinesse, which is giuen vnto them as a gift of God, they haue the messenger of Sathan; the thorne in the flesh to vexe and buffet them. If the children of God amongst so many examples of the lightnesse and inconstancie of this present world, should finish their course without offensiuenesse, an occasion might be ministred vnto vs to make vs thinke that they were of some diuine and superiour nature, that could not be touched or tainted by the association of humane infirmities.

*S. Greg. l. 5.*  
*tom. 1. in 1 SA.*  
*c. 13.*

The Philistims gathered themselves together to fight against Israel, thirty thousand Chariots, and fixe thousand Horses, and the rest of their Armie was like the sand on the Sea shore, innumerable. What are these but types of our spirituall enemies, which set themselves in battell against our poore soules, conspiring their ruine and finall subuersion. Wee shall haue assaults, and our aduersaries may get the vpper hand for a time. God (saith *S<sup>t</sup> Gregory*) permitteh euen his elect children, to be greatly assaulted by grievous temptations, that hee may in a more magnificent manner crowne them with the crowne of celestially glory; God sends them great battels, wherein they may be Conquerers, and raiseth vp easie temptations by which they may be conquered, that falling, they might easily rise againe, and preuailing, might not ouermuch

*Greg. ut magnificenterissime in caelestis regno ardeant coronari, &c.*  
*Magna praelia permittit, quae vincant, leuia excitat in quibus cadant, &c.*  
*ut cadentes se facile erigant, & in quibus victores stent, non exaltant. Greg.*

much exalt themselves. There are two ends of Gods suffering his children to fall into sinne \*.

1 *Quo iustos propria de vita corroboraret.*

2 *Quo peccatores minus suis de rebus desperent.*

1 That the righteous may bee strengthened in the faith, through confidence of Gods following mercie, who tasted abundantly of his former preventing mercy, withdrawing them, and raising them from those sinnes which they committed, and fell into.

Secondly, that great and grievous sinners might not fall into desperation, through the sight of their notorious and horrible transgressions, considering the Lord doth suffer his children, as to fall into sundry afflictions, so into many infirmities, *Pro. 24. 16.* and failings, through their daily slips and stumblings, *Iam. 3. 2.* The righteous man, saith *Salomon*, falleth seven times a day, that is, often, yea; who knoweth how often he offendeth? The safest way is therefore to pray with *David*, Purge thou me, O Lord, from my secret sinnes.

*Chrysost. 10m. 8. de penitent.*

\* They fall sometimes into great sins.

1 The devill endemouring it: 2 Man in his corruption yeelding to it:

3 God in his great wisdom ordeing it.

*Reason 1.* To humble them, and to abate their naturall pride, by bringing them to an understanding and sense of their infirmities.

2 To teach them to cleave more close vnto the Lord, &c.



## CHAP. XIII.

*A generall explanation of the saying of S. Iohn,  
Whoſoeuer is borne of God, doth not commit  
finne.*

Iob 15. 14.



Hat is man that he should be cleane ?  
and he which is borne of a woman,  
that hee should be righteous ? Be-  
hold, he putteth no trust in his Saints;  
yea, the heauens are not cleane in his

Chap. 14. 4.

fight: Who can bring a cleane thing out of an vn-  
cleane ? Not one. Here is originall corruption.  
And in many \* things wee \* offend all ; nay, saith  
*Bullinger* \*. If wee regard our infirmities proceed-  
ing from corruption of nature, euen our best works  
are finnes, because they are effected by vs who  
want no manner of finnes. Our best workes are  
finnes of omission, we faile of legall perfection, and  
so (as the Apostle saith) we come short of the glo-  
ry of God, that is, of that righteousness and ho-  
lineſſe which leadeth vnto glory.

As therefore *Nichodemus* said vnto our Sauour  
concerning the myſterie of the New-birth ; How  
can theſe things be ? ſo when beſides their luſts  
the regenerate haue their ſenſuall and ſinfull diſloy-  
alties,

\* Iam. 2. 2.

moder. 30. talo-  
mey : ſtumble.

\* Decad 3. ſer.

10 p. 174.

Certe ſi depra-  
nationem  
infirmiſſimam  
noſtra ſpecte  
omnia opera  
noſtra peccata  
ſunt, quia a nu-  
bis ſunt, qui  
labenon care-  
mus.

a Vincit ſau-  
dos diuſibido.  
Chorus in Hip-  
pol. Sen. Trag.



alties, how can this consist with the grace of regeneration ?

Whosoever is borne of God, doth not commit sinne, it implieth two things ; first, not to sinne at all : secondly, to haue desisted from sinne.

Wee say in Philosophy, that *Generatio vnius est corruptio alterius* : true it is in Diuinity ; the begetting of the new man of grace, is the destruction of the old man of corruption: not simply, and absolutely ; but comparatiuely and in part. Hee is no New-borne Christian, whose new birth hath not bene the destruction of sinne: which saying wee are to limit and restraints, vnto partiall reformation, vnto a weakening, quelling, and killing of the corruption of nature, not plenarily, and totally ; but in some sort, and in part: because as Saint *Augustine* faith, we are cleane in part, and in part to be cleansed; somewhat of the old leauen of corruption will euer remaine with vs, so long as we beare about vs these bodies of sinne.

But *S<sup>t</sup>. Iohn* seemeth to fauour the opinion of absolute righteousness in man ; Hee that is borne of God, sinneth not.

Peraduenture, saith *Augustine*, he meaneth some certaine sinne, not all sinne. Vnderstand hereby a definite speciall sinne, which hee that is borne of God cannot commit. It may be the want of loue: so *Lorinus* the Iesuite bringeth in Saint *Augustine*, interpreting this place of mortall finnes, violating all brotherly charity. *Hugo* vnderstandeth the Apostle of the great sinne of Infidelity, which our Saviour noteth in the Iewes ; If I had not come

vnto

I  
Orig. hom. 2.  
in Luc.  
I Non omnino  
peccasse.  
2 A peccato  
desisse.  
Non enim  
sed uult.  
Nemo nascitur  
in Christi cor-  
pore, nisi prius  
nascatur in  
peccati corrupti-  
one.

Mundi sumus  
& mundani.  
Aug. & Io. 13:  
10. Apostoli  
mundi, et si ha-  
bent pedes  
inquinatos.  
1 Ioh 3-9.

2  
Fortasse secun-  
dum quoddam  
peccatum dixit,  
non secundum  
omne peccatum.  
Aug.  
Aug. & Beda.

Ioh 15.

vnto them, they should not haue had sinne. The sinne wherein all other sinnes are held, the sinne vnto death, the sinne not to be repented of, and therefore not to bee pardoned. It followeth not hereupon, that wee should vnderstand euery sinne in generall, but some sinne, as the sinne of vnbeliefe in particular: that they beleueed not in Christ, but contemptuously despised his personall presence. In like manner (saith hee) we are to vnderstand, in 1 Ioh. 3. 9. *Quoddam peccatum*, a certaine sinne, that is, the violating of all brotherly charity; which the regenerate cannot be guilty of, neither can they sinne, that is, with hatred against G O D. Saint Bernard giueth this reason, the heavenly generation preserueth him, and therefore hee cannot sinne; because the euerlasting<sup>a</sup> predestination preserueth him. The like reason giueth S. Hier.<sup>b</sup> because the diuine grace and generation abideth in him. For what communion hath light with darknesse, Christ with Belial? Charity (by which we know that we are borne of God) in the regenerate (*non agit<sup>c</sup> perperam, non cogitat malum*) It doth not any thing in vaine, it thinketh not euill: when therefore a man sinneth, hee sinneth not in respect of charity, but lust, and cupidity, according to which hee is not borne of God; and this exposition both *Lyranus* and *Caietane* doe follow<sup>d</sup> in their Commentaries. Euery<sup>e</sup> child of God that with an ardent affection loues his heavenly Father, and contends to perseuere in his grace, will be carefull to keepe himselfe from the customary defilements of actuall transgressions, and from the committing of

Bern. ser. 23.

in Cant.

Omnis qui natus est ex Deo non peccat, quia celestis generatio seruat eum.

à D. King in

Iou. l. 1. c. 17.

p. 217.

b Quia diuina in eo gratis permanet.

Hier. l. 2. cont.

Iouin. initio.

c August. l. 1.

de gratia

Christ. c. 21.

Peccat homo

non secundum

charitatem,

sed cupidita-

tem. Idem.

d Sebast. Bar-

rad Comment.

in concord. &

hist. Euang.

tom. 1. l. 4. c. 6.

p. 118.

of euery haynous offence. Euery honest Christian, that regardeth the saluation of his soule, and is desirous to worke it out with feare and trembling, will through the diuine fauour eschewe all the afflicting diseases of sinne. The seed of Gods grace, the character of spiritual Baptisme, abiding in him, he cannot sinne. What! neither actually, nor intentionally: nothing lesse. For hee that hath for the present neither action, nor so much as affection, or disposition, (like the vnborne sanctified Infants in their mothers wombes, as *Jeremy*, *Iohn* the Baptist, and others;) may notwithstanding when he comes vnto age, and vnderstanding, haue an aptitude, and pronenesse hereunto, through corruption of nature; which necessitateth vnto sinne, it being that matter which breaketh out into the flames of all actuall impieties whatsoever. But this is most true of the New-borne Christian, that vehemently he abhorres sinne, he hates it as a diabolicall and execrable thing, he affecteth it not to delight therein. How shall I commit this great wickednesse, and sinne against God? *Oecumenius*, and the Greeke *Scholium*, or glosse on the place of Saint *Iohn*, 1 *Iohn* 3. 9. fauour this interpretation, whosoever is borne of GOD doth not sinne, that is, say they, *ex affectu*, out of an affectation and delight. "Wee may not vnderstand it of an impossibility in nature, (as we say of vnreasonable creatures, that they are vncapable of knowledge) but of a voluntary deficiencie and abstinence from such workes of scandall and profanenesse, where-

*Phil. 1. 11.*

*A peccatu vehementer abhorret, omne scelus execratur & odit, nullum peccatu habet affectum, nullam voluntatem. Sebast. Barro, idem. ibid. Gen. 39.*

*Note.*

"By either God is dishonoured, the Gospell disgraced, our brethren betrayed, professors are disheartened, and the Sabbaths profaned.

*Lerinus in loc.  
ex Didymo  
& Occum.*

Some haue noted that the Apostle saith not, Whosoever is borne of God doth not sinne, but *non facit peccatum*, hee doth not commit sinne; lest comprehending Infants, so well as the aged; hee should make them who by reason of non-age and simplicity cannot sinne, to be neuerthelesse excluded from being of the number of the heavenly generation, the children of God. In this verse, v. 9. hee that saith, Whosoever is borne of God doth not commit sinne; saith in the sixth verse preceding, Euery one which abideth in him doth not sinne: so that not to sinne and not to commit sin are *Synonyma's*, and signifie in the language of the Apostle the same thing. (As some are of opinion.)

1 Joh. 3. 9.

\* *Sanct. Greg.  
l. 2. Pass. super  
Ezech.*

Others haue obserued, that the word in the originall is not *ἀρσεν*, but *ἀμαρτία*, which here is translated sinne. And \* *ἀμαρτία*, *peccatum*, it is sinne and iniquity in it selfe, and in some high degree; but *ἀρσεν*, they make a sinne onely by circumstance, as it is the omission of some good.

*Theod. Quast.  
in Leuit. p.  
40. 2.*

\* *Idem l. 32. de  
ast. virt. p.  
2143. l.*

There is *peccatum & delictum*, a sinne of iniquity, and a failing of obliquity, the one is done voluntarily, the other accidentally. There are some \* finnes committed through rash anger and precipitation, others without the snares of temptation, of preadvisednesse and premeditation: this is iniquity, wickednesse, and impiety; that an error, transgression, and failing. The regenerate sinne af-

ter

ter this manner, and not as the former sort, wickedly, wretchedly, wilfully, and maliciously: for, whosoeuer is borne of God doth not commit sin. *Origen* thus differenceth and discerneth betwixt them, \* *ἀνομία* iniquity, and vnrighteousnesse; this being euery transgression against the Morall law; but *ἀμαρτία*, wickednesse and impiety in the iudgement of *Origen*, is delinquency against the light of conscience, and that which is perpetrated and acted contrary vnto the law of nature.

\* *ἀνομία* &  
*ἀμαρτία*.  
*Origen* & *Ad Rom.*

Should wee now tye our selues to the letter of the Text, and follow these later distinctions of *Origen*, *Theodoret*, and *Gregory*, the inference would necessarily be this, that the vnregenerate are onely actors in sinne and iniquity, wickednesse and impiety, as it is simply, and in it selfe considered an euill; and that the regenerate might purge and cleare themselves from these notorious defilements of all vitious actions, as being criminall and guilty of some fewe vngracious omissions of good duties. Which Doctrine will neither stand with the Writings of the Fathers, nor sayings of the Scriptures. Saint *Augustine* in his second booke against *Parmenion*. c. 7. faith thus, Although wee sinne not as wee are borne of GOD, yet there remaineth in vs some part of our birth from *Adam*, which without the preuenting grace of God, sets open the gate vnto that monster of a nature, sinne; weakning the powers & faculties of the soule, disordering the will, blinding the minde, and hardening of the heart, and so drowning the soule in the

*S. Aug. cont. Parmenion. l. 2. c. 7.*  
*quodammodo in quantum ex Deo nati sumus, non peccamus, inest tamen adhuc etiam quod ex Adam nati sumus.*  
*a Tho. Aquin. 1. 2. q. 71. art. 2.*

sinne-sinke of perdition. Howsoever, this can never happen vnto thee as thou art a childe of God, yet thy New-birth cannot priuiledge thee from being a faultering sinner.

*Ques.*

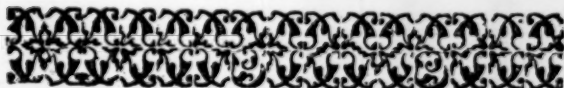
How then is it true which Saint *Iohn* saith, That whosoever is borne of G O D, doth not commit sinne.

To hold you no longer in suspence, thus conceiue of this mysterie.

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CHAP.

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CHAP. XV.

*The New-bornes finnes committed, are neither reputed, nor imputed vnto them for finnes.*



**I**N the Tabernacle, every board Exod. 26. thereof signified each seuerall member of Christ and his Church; the Shittim wood, chosen and sanctified; ouer-laid with gold, that is, made glorious in Christ; standing vpright, by the erection of hope; fixed, by the tenons of faith, and founded on the socket, Christ; ioyned by barres through the vntity of one spirit and loue: The Couerture of this Tabernacle, is Christ; the linnen represents his innocencie; the Goates haire (of which penitentiaries garments were vsually made) his afflictions; the couering of broken skins, his abasement and humiliation; and the couering died red, figuring his blood couering our finnes. And as the propitiatory couered the Arke, so doth Christs death couer the spots of his Church, and the accusing of the Law. When we are \*reconciled vnto God in Christ, and haue the \*righteousnesse of Christ imputed to vs, we are iustified<sup>b</sup>, acquitted, and accounted righteous in the sight of  
 Z 3                      God.

Gal. 3. 13.

\* Rom. 3. 24.

a Cor 5. 19.

a 1 Cor. 1. 30.

b Ro. 8. 33-34.



c Psal. 139.

God. *Quo fugiam* <sup>c</sup> à facie tua? Whether shall I goe from thy presence, and whether shall I flye from thy Spirit? we cannot hide our selues from God, nor couer our sinnes from his sight, whose eyes are tenthousand times brighter then the Sun, and euen the bottomlesse *abyffe* and gulfe of hell it selfe, is conspicuous and apparent vnto him. Notwithstanding God looking vpon vs miserable sinners, with the eye of his gracious respect and fatherly indulgence, hee is said by *Balaam*, to see no iniquity in *Jacob*, no transgression in *Israel*. God is said to couer our sinnes, which he doth \*, when he blots them out, remitteth, and counteth them for not committed. Of this remission and abolishing of the guilt of sinne, the Scriptures afford vs many gracious promises. I, euen I am he that <sup>d</sup> blotterh out thy transgressions for mine owne sake, and I will not remember thy sinnes. Who is a God like

Num. 23. 21.

\* *Quando illa  
delet ac remittit,  
habetq; pro  
non commissis.  
Sadael in Psal.*

32. 1.

d Isa. 43. 25.

e Mich. 7. 18.

Psal. 103. 22.

Isa. 1. 18.

f Ezek. 18. 22.

g 1st. 59. 20.

h Cant. 1. 4.

vnto thee <sup>e</sup> that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He will subdue our iniquities, and cast all our sins into the depths of the Sea, and remoue them as farre from his sight, as is the East from the West. Though your finnes be as scarlet, they shall be as white as snowe; though they be red like crimson, they shall be as wooll. All our transgressions that wee haue committed, they shall <sup>f</sup> not be mentioned vnto vs. It is a branch of that <sup>g</sup> couenant of grace, which God hath made with his Church, to passe by their transgressions, and remember their iniquities no more. I am blacke, O yee daughters of Hierusalem, saith the Spouse <sup>h</sup>, blacke with afflictions

ons and crosses, which diminish my outward beauty, and causing me in the worlds eye to seeme ill fauoured: blacke, by reason of my sinnes, the causes of my afflictions, and the spots and staines of mine inward beauty. And Christ saith of his Spouse<sup>i</sup>; Thou art all faire my loue; to note vnto vs the absolute and perfect spirituall \* beauty of Christ his mysticall body, the Church, by imputation of his perfect holinesse, couering all deformities; and by sanctification of the Spirit renewing the Church, and every member in all parts of soule and body, though vnperfectly. St. Paul<sup>k</sup> speaking of Christ, saith; Of God he is made vnto vs wise-dome, and righteousnesse, and sanctification, and redemption. Wisdome, in the preaching of the Gospell; righteousnesse, in our iustification; sanctification, in our conuersion, and redemption by his passion. Thou hast forgien the iniquity of thy people, thou hast couered all their sinnes. Christ affords vs his garment of<sup>l</sup> righteousnesse, in which as in the garment of our elder brother, wee are accepted, and obtaine the blessing from him, our heavenly Father. Thou hast, saith *Hezekiah*,<sup>n</sup> in loue vnto my soule, deliuered it from the pit of corruption, that is, from the graue, and the dominion of death; for thou hast cast all my sinnes behinde thy backe; here's our iustification and plenary absolution.

To Gods children there is no imputation of sinne, because of Christs satisfaction for sinne; in whom we are made<sup>o</sup> the righteousnes for God, or rather righteous of God; (<sup>p</sup> *Ex parte dei imputatione*,

*Wyl. Dis.*

[Blacknes.]

<sup>i</sup> Cant. 4. 7.

\* *Diū granū  
quod semen dei  
apostolus nūc-  
cupit in illa  
est, est sine ma-  
cula, ut fufius  
Aug. l. de per-  
fec. iustic. cont.  
Celest. rom. 7.  
Hier. l. 2. cont.  
Iou. 8. dial.  
cont. Pelag. l. 1.  
propter l. 1. de  
contemp. vita  
c. 9. Fulgent.  
l. 1. ad Moni-  
mum.*

<sup>k</sup> 1 Cor. 1. 30.

*Bernard.*

<sup>l</sup> Psal. 35. 2.

<sup>m</sup> Phil. 3. 9.

<sup>n</sup> Isa. 38. 17.

<sup>o</sup> *A'stratum*

*pro concreto.*

<sup>p</sup> *Colan Sym.*

<sup>q</sup> *12. pars 2. p.*

EX 24.

\* *Fidelium peccata non imputantur, non ob fidem sed per fidem.* Ro. 3. 38.

\* Num. 21. 34.

Iosh. 7. 20.

1 Sam. 15. 24.

& 26. 21.

2 Sam. 12. 13.

& 24. 10.

1 Chro. 21. 8.

& 17. ver.

Iob 7. 10.

Psal. 41. 4.

\* Num. 21. 7.

Deut. 1. 41.

Iudg. 10. 10.

1 Sam. 7. 16.

11. 10.

1 Reg. 8. 47.

2 Chr. 6. 37-39.

Psal. 106. 6.

Isa. 4. 24-64.

Ier. 3. 23.

Dan. 9. 5.

\* *Nō puto quod otiosa apud paulū varietas ista verborum; quod aliquando infirmos, aliquando impios, aliquando peccatores nominat, pro quibus Christum mortuum dicit. Orig. l. 4 tom. 3. in c. 5. ad Rom.*

*ex parte nostrum applicatione :* ) God on his part imputing Christ his righteousness vnto vs, and wee on our parts by the hand of \* faith, as the instrumentall cause, laying hold of Christ and his merits, the formall cause of our iustification; our sinnes are done away, wee are couered with the robes of sanctity and integrity, and then our sinfull nakednesse doth not appeare; wee are gracious in his sight, without spot or wrinkle, or hauing any such thing.

You see our innocencie, iustice, and perfection; not that our sinnes are not, for \* the many particular confessions of Gods people, euery man saying feuerally *peccauī*, I haue sinned; and the \* ioynt acclamations of the Israelites in an humble & hearty acknowledgement of their personall transgressions, euince and proue the contrary; namely, that wee haue, as well as others, our humane aberrations and errors, our faults and failings. Notwithstanding, such is the mercy of him, of whom wee are newborne, that it remitteth and couereth them all, and this is the height of that blessednesse which we attaine vnto in this life, as *Dauid* noreth in the 32. *Psalme*. Then are wee cleare in the sight of GOD, when the sinnes, whereof wee are guilty, are not laid to our charges, nor remembred. The newborne are discharged of their vnsupportable soulesburthens, though they haue many sinnes; they are bound vp in a bundle, and drawne into a narrow roome; though insolent, climbing, \* aspiring and heauen-threatening sinnes, yet are they buried either in the depth of Gods mercy, or in the deepe Sea, from

from whence they shall neuer rise, to shame vs here, nor condemne vs hereafter. And though our sinnes fill all the corners of heauen, from the rising of the Sunne, to the going downe thereof, yet they are driuen from the face of G O D, as farre as the East and West are sundred : Lastly, though they are libelled, and entred into his Court, by the accusation of the deuill, and by his most righteous iustice registred, yet the bookes are defaced, and all those writings against vs, nayled to the Crosse of Christ, by whom we are redeemed, we are acquitted, and not hauing our sinnes reputed, nor imputed to vs, wee are said  
not to commit  
sinne.



## CHAP. XVI.

*How the New-borne sinne not Comparatiuely,  
that is, in the same degree and measure that  
the vnregenerate doe.*



Urkes, Iewes, Pagans, Infidels, Scythians, Barbarians, and the rabble of the Athean, or Atheisticall crue, they haue their vnnaturall, nationall. personall impieties \* rainging in them: which they resist not, but o-

bey them in the lusts of their flesh, and of their mindes. Contentedly they endure the Lording, and tyrannie of sinne, they bend not their studies vnto any the least seeming purity, but they commit all abominations, in which respect sinne is said to make them obnoxious vnto eternal death: yea \* subtil are they in doing wickedly, and are no whit ashamed to commit those sinnes which make hauock of conscience. Sinne in the vnregenerate, is like an imperious husband, peremptorily commanding, and subiecting an ouerflexible and awfull wife, to doe his vnreasonable will, <sup>b</sup> of whom hee begets a \* deadly off-spring, and fruit which tends vnto death. The sinnes of the regenerate differ much

*a Polan. Syn.  
tag 15 c3.p.  
340 E.  
Rom. 6. 12.*

*\* Artem voluti  
peccati facti-  
sunt. Idem.  
Vasantis con-  
scientia. dug.*

*b Ex qua parit  
mortiferam  
sobolem.  
\* Rom. 7. 5.*

much from those of the vnregenerate : for the naturall man sinnes not onely wittingly , but wilfully.

I The vnregenerate sinne wittingly, of knowledge, like the Pharisees , who sinned against the light of conscience, to whom our Sauour said, If yee were blinde, yee should haue<sup>a</sup> no sinne : but now yee say , we see, therefore your sinne remaineth. As *Adams* great perfection both in power and knowledge, made his sinne the more inexcusable, and the like transcendent excellency of *Lucifer*, made his fall the more vnreouerable : so the more noble , the more powerfull, or the more excellent we are in knowledge, the more haynous and intollerable be our sinnes. And therefore *St. Gregory* saith well, Hee that hath enioyed more instruction, deserues to vndergoe the more punishment, if hee transgresse. That seruant which knew his Lords will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes. To him that knoweth to doe good<sup>b</sup>, and doth it not, to him it is sinne, that is, sinne in the highest degree. And yet as one said of the Athenians (at the games of *Olympus*) they knew what was honest, but did it not, they were excellent Gnosticks, but bad practitioners, like the Pharises that sate in *Moses* Chaire. There are many which know, that swearing, drunkennesse, luxurie, and lewdnesse, are sinnes, that prophanation of the Sabbath, vsurie, extortion, the deuouring of things consecrated, are odious and abominable things in the sight of God , and that they which commit

Is. 9. 39. 40. 41.

<sup>a</sup> No sinne in comparison ; not so haynous as now they are, sinning of knowledge.

*Greg. hom. 5. in Rom.*

Luk. 12. 47.

Iam 4. 17.

*Athenienses norunt quid sit honestum, sed eo soli vtuntur Lacedemoniis,*

Rom. 1. 32.

1 Tim. 1. 13.

b *Pe cibum  
sumptum ex  
non decoctum  
periculosum est,  
Ecce Bern. 20.  
Cant.*

such things are worthy of death. Are wee like *Paul*, once a *Saul*; blasphemers, persecuters, iniurious, in hope of mercy? we cannot say; that wee did it ignorantly, in vnbeliefe. Therefore thou that knowest these and the like to be sinnes; and yet wilt fearelessly, studiously, and earnestly commit the same, thy state is perillous. As the <sup>b</sup> Physick taken inwardly, and not working outwardly, proues poysonous: so the knowledge of the truth, which is the meate and Physick of our soules, being receiued into our vnderstandings, and not practised in our conuersations, will proue a most dangerous and deadly disease to euery Christian soule.

Secondly, the vnregenerate sinne maliciously, which hath two violent and bitter properties, wilfulnesse, and spightfulnesse.

*Quaeruntur  
a principio ex-  
transco, Ecce.  
Zanch de pec.  
actuali. l. 1.  
Thef. 1 p. 101.*

1 They commit their sinnes with resolute wilfulnesse, that is, with an absolute will and full consent: euery iniquity is voluntary: as for those actions which are done by externall compulsion, and meerely violent, without any consent of the will; as if a man were dragged by force into an Idols temple; or a woman were forced to commit fornication, or adultery, and shee no way yeelding consent of will, either before the deede, or in the act it selfe, she is free and guiltlesse of such crimes: because it is rather an outward enforcement, then an inward conquest by the consenting will: onely those are sinnes which are moued from within, whether they be fore passions and ticklings of lust without consent, or passions with consent, but especially they being voluntary, though not wholly,

*ad 88. des.  
mela. Hier.  
in cap. 5. Mat.*



wholly, yet in part; in respect of the flesh, though not in respect of the spirit.

The vnregenerate sinne not onely thus voluntarily in some respect, but wholly in all respects, committing sinne with greedinesse, yeelding really, and obeying readily all the temptations of Sathan.

As the regenerate desire to serue God, not<sup>e</sup> by constraint, but willingly; so the vnregenerate per-

*un' a' voluntas  
sua, et non ex  
coactis.*

petrate their notorious designs not by any enforcement and compulsion, but out of cheerefulness, and readinesse of disposition. The Sodomites would not bee dissuaded to offer violence vnto the Angels of God; but still obstinately, and maliciously persisted vntill they were wearied.

*Sauls* Courtiers were vnruely and wilfull Linguists, who said, with our tongues we will preuaile, our

*Psal. 12. 4.*

lips are our owne, who is Lord ouer vs? Such there were amongst the Iewes: stand yee in the wayes, and see and aske for the old pathes; walke yee in the good way, and yee shall finde rest vnto your soules: but they said, wee will not walke therein.

*Iere. 6. 16.*

Yea, they durst affront the Prophet to his face, and contemptuously despising his prophesying, say;

as for the word which thou hast spoken vnto vs in the name of the Lord, wee will not hearken vnto thee: but wee will certainly doe whatsoeuer thing

*Iere. 44. 16.*

goeth out of our owne mouth: in all which there is no excuse of infirmity, but a fault of the will, and therefore the offence the more haynous; and little possibility haue such offenders of the pardoning of their iniquities.

*In his nulla est  
excusatio in-  
firmitatis, sed  
culpa voluntaria.  
Anselm, in  
Heb. 6.*

Secondly, the vnregenerate sinne despightfully,

*in vberibus.*

Heb. 10. 29.

2 Chro. 36. 15.  
16.

A. 7. 51.

2 Tim. 4. 15.

for so is their guise<sup>a</sup> iniuriously to vse, impudently and contumeliously to abuse, and to despight the spirit of grace. When both Priests and people transgresse very much, and walking after the abominations of the Heathens, when they polluted the house of the Lord, which he had hallowed in Hierusalem: and when GOD sent vnto them his messengers, they mocked them, despised his words, and misused his Prophets, vntill, there being no remedy, the wrath of the Lord rose against his people. To whom S<sup>t</sup>. *Stephen* sharply, yee stiffe-necked and vncircumcised in heart and eares, yee doe alwayes resist the holy Ghost, as your Fathers did, so also doe yee. The Poets make mention of a battell, wherein the Giants are said to fight with the gods. The vnregenerate are these Giants, for they fight against God by their sinnes, and incense the holy one of Israel to wrath. And as it is said of *Alexander* the Coppersmith, hee greatly withstood our words (as S<sup>t</sup>. *Paul* complaineth) so wee haue iust cause to inueigh against the malicious contradictions, and mischieuous oppositions of vnuly naturally minded men. *Julian* the Apostata, *Libanius* the Sophister, and Pope *Iulius* the third scorned Christ, and scoffed at all Christians: there are too many of their off-spring and successours in these our dayes, who with *Seraphion* deride Preachers, and Preaching, and either trample the sacred soule-sauing word, vnder their rebellious feete, or stop the current thereof, and so hinder the free passage of the Gospell.

Who thus with *Ahab* set and sell themselves to worke

worke wickednesse, who sinne presumptuously against heaven, and the God of heaven, they are not onely deprived of the prayers of the faithfull, but they haue the Saints like so many two-edged swords, continually assaulking them by their prayers: for so *David* imprecates the Lord against them<sup>a</sup>, that GOD would not be mercifull vnto vnto them that sinne of malicious wickednes. And thus<sup>b</sup> *St. Paul* accurseth every one that loueth not the Lord Iesus: so *Simon Peter* prayed against *Simon Magus*, and all the Christians against *Julian*: and so doe we pray against those malicious sinners that despise Gods word, and scosse at holinesse, and crucifie againe vnto themselves the Sonne of God. And God hearing the prayers of his Saints, will giue ouer these malicious sinners vnto a reprobate minde, to doe those things that are not conuenient, and to fall from one iniquity vnto another, vntill they bring vpon themselves swift damnation. For<sup>c</sup> when God hath once forsaken them, then doth the deuill wholly enioy them, and filleth their hearts with all wickednesse, yea, with the very gall of bitterness, and leaueth no place for repentance, because they are<sup>d</sup> altogether fallen, totally fallen, and wholly eclipsed, and deprived of all the gifts and graces of Gods spirit, and as a stone tumbling downe the hill, when it comes to the bottome, can goe no further: so these men *cum in profundum venerint peccatorum*, being thus fallen into the depth of sinne, they can fall no lower, till with *Corah*, *Dathan*, and *Abiram*, they fall into the bottomlesse pit of hell.

A sinne vnto death hath no aduocate.

1 Ioh 5.16.

Ier.7.1.

4 Psal.59.5.

6 1 Cor.16.22.

Theod.1.3.8.9.

Rom.1.28.

c Cum à Deo deservuntur, in diabolo traduntur Chrysost hom. 67 in Iob.

d negationis Proferat lapsi, or totaliter lapsi, Anselm in Heb.6.

You

Remained in  
Psal. 36. p. 104.  
1. D.

You haue (in part) heard of the behauiour of the vnregenerate: yet to giue you a farther Anatomy of them, and to describe their conuersation to the life; whether they meditate, speake, or doe any thing, they are altogether culpable for lewdnesse and prauity, but that which aboue the rest aggrauateth their misdemeanours, is first, their sollicitude and industriousnesse in sinning: secondly, their vniuersality in euill, giuing themselues vnto all manner of wickednesse; and thirdly, their delectation in sinne, making, like *Salomons* foole, a sport and pastime thereof. Their greedinesse, delight in doing euill, and conentation after the committing of it, consummate the fulnesse of their wickednesse and impiety.

1 Reg 21. 4.

1 Before they sinne they are as greedy to doe it, as *Curio* was ready to obey *Cesars* commands: they swell with desire, burne with lust, they assay all occasions, and welcome all opportunities to effect and bring to passe their vngodly proiects and intendments: and when they cannot compasse their lusts, and haue their wills fulfilled, they repine and murmur with discontent, and growe sick through fullennesse and frowardnesse, like *Ahab* that wallowed vpon his bed and could take no rest; because *Naboth* (forsooth) would not giue him the inheritance of his Fathers, therefore hee laid him downe vpon his bed, and turned away his face, and would eate no bread.

They delight in euill. Committing sinne, they haue their Iubilees, times of relaxation of minde, and the solacing of their hearts; and when they crowne

crowne their heads with Rose-bads, taking their fill of sinfull pleasures; when they intemperately vse, and abuse the good things that are present, I meane the creatures of God; consuming them vnlawfully vpon their inordinate lusts, for the consummation of their sensuall delights; then are they like fishes in their element: otherwise like a fish on dry ground they pant, their pulses beate, they are altogether heartlesse. But hauing their full content in wicked workes, as in blasphemy, drunkenesse, fornication, whoredome, and in the sweet sinnes of vsury, bribery, extortion, and all vnlawfull gaines, they are said to drinke in iniquity like water, which hath a smooth, swift, and gliding current, like that of the riuer Iordan, wherein the fishes play pleasantly downe the streame, vnstill at length they fall into *Mare mortuum*, the red Sea, the dead Sea, and there perish and dye. So these men passe their dayes in iollity, but in a moment they descend into hell, and goe downe to the pit of perdition, and the chambers of death.

3 They haue content of minde after the committing of sinne; the regenerate mourne, but the vnregenerate reioyce, pleasing themselues in their sinnes: they take delight to rehearse their deedes of darknesse, reioycing in their wicked works, and glorying in their shame, as the Apostle saith.

*In suuipiacens  
sibi delictis.  
Hier. lib. in  
Amos.*

And are the New-borne, the children of the Kingdome of God, priuiledged from humane infirmities, slips, and falls: nay, not from grievous and dangerous downfalls.

For first, by their default, the graces of GOD

B b

may

1 Thes. 5. 19.  
Eph. 4. 30.

\* Dr B. ref. in  
Heb. 10. 26.  
Ser. 1. p. 12.

may bee lessened in them: and therefore hath *S<sup>t</sup>. Paul* exhorted the Theſſalonians, not to quench the ſpirit: and the Ephesians, not to grieve the ſpirit of God. So that in this reſpect, like a man in a trance, \* both in their owne, and the iudgement of the Phyſitian of their ſoules; they may bee taken for ſuch as are dead in treſpaſſes and ſinnes, and ſo like the voluptuous widowe may be reputed dead whiſt they live.

1 Cor. 5. 10.

2 They may fall againe into the ſame ſinnes after repentance; and this may we learne of Saint *Paul*, praying the Corinthians that they would bee reconciled to God; who indeede were reconciled to God before.

2 ſal. 19. 13.

3 They may ſinne preſumptuouſly, wittingly, willingly, and wilfully: againſt which *David* prayed, Keepe thy ſervant from preſumptuous ſinnes; that he was in danger of them, appeareth by the words following; Let them not raigne over me.

2 Cor. 2. 7.

ἵνα δουλοῦσθε  
πρὸς τῷ αὐ-  
μαρτίαν ἐκλυ-  
θησιν.

Greg. Nazj.  
ap. l. orat. 1.  
p. 10. B. aut e-  
nim ſeruilem  
in modum ſer-  
uitutis ſuffu-  
gauerunt, &c.

4 They may ſinne deſperately; and this is a fearefull ſinne: they may deſpaire of Gods mercies for a time, as the inceſtuous man was like to doe, as *S<sup>t</sup>. Paul* ſheweth, when hee ſaith, Comfort him leſt he be ſwallowed vp of over-much heauineſſe. But a childe of God can neuer ſinne totally and finally, as hereafter ſhall bee ſhewed. Sinners may be diſtinguiſhed by their different conditions and diſpoſitions: either in a baſe and ſlaviſh manner we commit theft with ſinne, wee ſteale it, and keepe it to our ſelues, hugging and hiding within vs, euen in our ſoules, and affections, ſome certaine malignant, and fore-putrid-fordid diſeaſe: either

we

we excuse our finnes, seeking to defend our vices by the patronage of words: or shutting our eares like the deafe Adder, that will not heare the voyce of the charmer, charme he neuer so wisely; wee giue our selues to euill courses, with study and obstinacie, and we will not hearken vnto the voyce of the Cryer, though he sound out Gods iudgements against vs: loath wee are to listen to the voyce of Wisedome, prescribing the remedies vnto our fin- sicke, and diseased soules<sup>a</sup>. Wee harden our fore- heads vnto sinne, committing euill without shame; precipitating our selues bare-headed (as the pro- uerbe hath it) into euery kinde of wickednesse. Are wee not carnall, as the Apostle saith? Were we New-borne Christians, we would not commit sinne as the va- regenerate doe.

*a. Ad peccatum  
frontem per-  
fricamus, nudo  
capite (ut est in  
proverbio) in  
flagitium om-  
ne prorumpen-  
tes. Idem Na-  
zianzo.*

(\*)





## CHAP. XVII.

*Consilio desti-  
nato.*

*The regenerate sinne not alwayes with purpose  
of heart, and premeditation.*

**T**HE new-borne settle not vpon intents of sinning, no more then *Peter* did in denying of his Master. They faile and fall by occasion, through frailty, and weaknesse, they sinne not foully, of malicious wickednesse. I haue promised, and am stedfastly purposed to keepe thy righteous iudgements. There are contrariwise a spurious, illegitimate, and bastard-brood, resembling not the generation of the highest; whose promises and intendments are to keepe Gods righteous iudgements, that is, his lawes by which he will iudge all men righteously by Iesus Christ; The commandements are not grievous vnto them; it is their delight to eschewe euill and doe good. The most are otherwise minded, they sit vp late, rise early, and eate the bread of carefulnes, so giuing their beloued sleepe; they imagine mischief vpon their beds, studying how to couzen and deceiue, how to ioyne house to house, and lay land to land, as if the way to heauen lay all by land; they oppresse the humble  
and

and dejected, they grinde the faces of the poore, and thrust, by disdainfull and cruell vsage, the weaker sort against the wall. Flattery, falshood, and Atheisme are exalted, and sit in high places, seeking to vndermine and dethrone verity and honest simplicity.

And what's the reason, it is fancied by Superiours, and Inferiours will likewise haue it so. Sacrilegious persons grate the Church, penny-father Patrones that seeke not the Churches good, but her goods; force Simonie vpon the Ministry. Sacrilegious hypocrites pretend purging, and intend pilling; they are euer sweeping Gods house, and prying into euery corner, not to restore the groat that it lost, but to take away the penny that is left. Tythes, the Preachers portion, is the Demains of such men who commonly are worst affected to Church or Religion. *Achans* stoning, and *Belshazzars* doome, & *Iudahs* hanging, might lesseon these men sufficiently, from such dangerous meddling with consecrated things: If thou snatch from the Lords Altar, with the rauenous Eagle, but a gobbet of a sacrifice to cramme thy young ones, some coale (perhaps) may sticke vnto it, which brought to thy nest, may burne and consume all thy substance. Wilfulnesse and wickednesse now goe hand in hand: there is no preuention of an euill purpose, which is the cause that Vsurie growes a Vocation; Drunkennesse & Whoredome, the practise of good fellowship; anger and reuenge, effects of courage; stabbing and swearing, signes of resolution; oppression, a kinde of Iustice;

luxury and wantonnesse, tricks of youth. This not so much want of good, or excesse of ill, as peruersenesse of the depraued will, that makes men thus poss to lewdnesse. There are (I doubt not) sparkes enow in the soule, to enflame a man, vnto the morall life of vertue: but that wilfully men quench them by their putrid fogges of corruption. As the sonnes of God are zealous and forward in embracing of vertue, so the sonnes of men in pursuing of vice: yea, so eager are they, that like the deuils in the Gospel, they are afflicted and tormented when they cannot doe mischiefe. The enuious wretch when he cannot auenge himselfe on his maligned foe, hath his gastly countenance, like trembling *Cains*, cast downe. Nay, his wrath shall not so vnwork it selfe, & passe away, the violence of his minde shall quicken and enliue his angry rage; and his cruell paine and grieffe, in the absence of peace, shall implacably wage an eternall warre. The wicked and wretched worldling, when hee cannot rake and scrape wealth together, *iure, aut iniuria*; by hooke or crooke, he wallowes like *Ahab* on his couch, and can take no rest for the gripes and griuances of his inward parts. When our beauty (with consent) is departed, iudgement, vnto crying; loue, to hatred; wisdome, to folly; knowledge, to ignorance; temperance, to excesse; ability, to weaknesse; patience, to anger; liberality, to rapine; fidelity, to deceit; chastity, to filthinesse; humility, to pride; piety, to persecution; and all our goodnesse, vnto wickednesse; are wee not in our impure naturals? Thou art a Minister,

*Non sic abibunt odia, vi-  
uaces ager vi-  
lentum iras ani-  
mus, & sanus  
dolor aterna  
bella pace sub-  
lata geret, lu-  
mo. in Herc.  
furen sen, trag.  
v. 27.*

*Hull in Lam.  
p. 333.*

nister, and wilt thou speake Gods word, and doe  
thine owne works? being a Magistrate, wilt thou  
(like the heads of Israel) abhorre iustice, and per-  
uert equity for the loue of money? Professing thy  
selfe a childe of God, wilt thou continually op-  
pose the truth, and blaspheme God in his word,  
God and his word, wilt thou maliciously gaine-  
say, cauill, and contradict the preaching of the  
word: and though it threaten Gods direfull iudge-  
ments against thine adueries, drunkenesse, pride,  
blasphemy, vanity, villany, luxury, malice, mis-  
chiefes, and rancour of heart, yet wilt thou not  
giue ouer thy beastly bowfing so long as thy lungs  
last, nor thy lasciuiousnesse so long as thy loynes  
last? Wilt thou adde blasphemy to thy brauery,  
luxury to thy leachery, prodigality to thy pride,  
mischiefe and murder to thy enuy and rancour of  
heart, villany to thy vanity; wilt thou be outragi-  
ous in committing of sinne, driuing furiously like  
*Iehu*, as if thou wert mad; voluntarily, and vio-  
lently precipitating thy selfe into all dangerous  
downfalls, damnable, desperate, and \* presumptu-  
ous finnes, and yet say, that thou art born of God?  
Sinning thus against GOD, thou wrongest thine  
owne soule. And as *Elihu* in *Iob*, adding rebellion  
vnto sinne; thou shewest thy selfe to be a follower  
of the deuill; I perceiue that thou art in the gall of  
of bitternesse, and in the bond of iniquity, as *Peter*  
told *Simon Magus*, *Act. 8.* and as *St. Paul* censured  
*Elymas* the Sorcerer, so thou deseruest the same  
sharpe rebuke: O full of all subtilty and all mis-  
chiefe, thou childe of the deuill, thou enemy of all  
righte-

*Dicuntque dei  
sunt, faciunt  
qua sua sunt:  
Dr. Boys. post.*

\* 1 Sam 2.25.

Pro. 8.26.

Iob 34.37.

Act. 8.23.

Act. 13.10.

righteousnesse, wilt thou not cease to pervert the right wayes of the Lord? wilt thou nourish lust in thine heart, with fornicatours and adulterers; enuie with the malicious and viperous; pride, with painted *Iezabel*; falshood, with *Ioab*; and treacherie, with *Indas*; and yet flatter thy selfe with thy new-birth? Be not deceiued, God is not mocked: if we sowe no better seed, we shall neuer reape the fruit of an eternall inheritance, the inheritance of sonnes. Gods children are they that doe his will, who preuenting sinne in themselves, are prepared for the works of righteousness: for whosoever is borne of God, doth not commit sinne.

( \* \* )



## CHAP. XVIII.

*How the regenerate commit sinne vnuoluntarily, and not with full and pleasing consent.*



Taking counsaile from that of Saint Paul to Timothy, thou shalt not be partaker of other mens sinnes; they consent not with a \* pleasing consent. Whosoever is borne of God, doth not commit sinne, freely and fully, but with an imperfect will. In the act of sinning there is a gracious reluctance, the spirit lusteth against the flesh: *Israel* and *Amalick* skirmisheth in the same field: *Jacob* and *Esau* struggle in the same wombe, the regenerate part with that which is vnrenewed, both in the will & affections.

That which the Apostle speaketh of his owne person is true of all the regenerate, the law (saith he) is spirituall, but I am carnall, (that is) in respect of the outward man) sold vnder sinne; that is, vnder the tyrannie of originall sinne, as a bought seruant vnder the tyranny of his Master; but such seruants doe not loue their cruell and tyrannicall Masters, neither doe they willing seruice vnto them, for they doe alwayes desire libertie.

What I doe, I allowe \* not: that is, when I sin,

Cc

Inci-

\* *Sensu placido.*  
Multum inter-  
est inter cōsen-  
tientes, qui-  
bus mala pla-  
cent, & tole-  
rantes, quibus  
hec displicent.  
Aug. 12. cont.  
litteras Petilia-  
ni tom. 7.

Gal. 5. 17.  
Regeneration  
inchoatiue  
and in part.

Rom. 7. 14.

Ver. 15.

\* *Quadi sunt*  
peccata orator  
sententiam  
ta au' ta 38 do  
me in 2. des  
27 & adu

I neither minde it, commend it, nor in the will of the outward man, do I loue it; What I would, that doe I not, but what I hate, that doe I. That good which I will in the will of the Spirit, that as carnall I do not, & that euill which I hate in the spirit, that I doe as carnall. Detesting sinne they doe it not with the whole heart, but as vnwilling seruants vnto their Masters, hereupon lamenting their misery and seruitude, as constrained, they crie out with the Apostle, O wretched man that I am, who shall deliuer me from the body of this death? I doe, I act, I worke, I serue, what is this but that the regenerate may *despectere de affectato*, commit actuall sinnes, contrary to their wills, and that it is not they that doe euill, but sinne which dwelleth in them. The contrariety betweene the flesh and the spirit, sheweth that whatsoeuer they will according to the flesh, it is imperfect, and therefore they sinne not with the whole will. Louing\* righteousness and hating iniquity, how can they sinne of destinate malice, with the whole heart? They sinne being\* troubled, for that Christ doth turne\* away his face from them. They<sup>b</sup> growe not into an Epicurean contempt, for they loue the law and commandements of God, therefore they sin not of pretended malice. They sinne of infirmity<sup>c</sup> and not presumptuously; committing euill by precipitation, they condemne it by counsell, iudgement, and deliberation. There is in the Newborne a certaine diuine seede of the heavenly generation which conserues them, and they are guided and ruled in the inner man by the spirit of Christ.

*Hac aure sunt  
eas, qua leges  
appellant in-  
ter luntaris.*

*Throd ad Graec.  
in fid. serm 12.  
de virtute asti-*

*na p. 178. vi si  
quis in canem,  
venitue aliam  
saxum intor-  
quent, consiliu  
sui saltem, per-  
cussu forte  
hominem in-  
terficiat: sine  
dum lignator  
istum in arbo-  
ris truncum  
librat, in tran-  
seuntem quem-  
piam securu  
ferrum et acu-  
latur: huile-  
ges dant veni-  
am. Idem.*

*\* Psal 45. 7.*

*a Aug. de corr.*

*et gra. s. 9.*

*rom. 7.*

*\* Psal 30. 7.*

*b Phil. Mel-*

*lanth. in 1.*

*Cor. c. 10.*

*c Greg in s. 34.*

*Job. l. 1. rom. 1.*

*et Aug. Quast.*

*21. in Num.*

*rom. 7.*



Christ. *Rom.* 8. In many who doe liue lewdly, there is a certaine secret loue of right and iust. They cannot from the heart bee giuen ouer vnto iniquity. The euill that I would not doe, that doe I, saith *St. Paul*, There is in man a double<sup>r</sup> will, one whereby hee consenteth to the law, that it is good; another which doth that which hee detesteth; considering the law of God with a true faith, it cannot but please him, and then<sup>s</sup> hee hateth the euils which the law forbiddeth, and loueth the good things which it commandeth. But when his good mind, partly through imbecillity deriued from originall sinne, partly by violent turbulent lusts of the flesh, is auerted: from the consideration of the good which the law proposeth, and is hayled to those things which his carnality effectually suggesteth as pleasant, then is he drawne away from the consent of the law, and the right will, vnto the applauding of euill concupiscence. Thus we nill that euill which we doe, not that when we doe it, then actually, and absolutely we nill it; for then we would not commit sinne at all, if we willed it not, but for that we did disauow, detest, and nill the euill, a little before that our mindes were (as it were) bewitched with the violent desires, and furies of the flesh: which evidently appeareth; for so soone as the heat of the flesh abateth, which doth besor and surprise our mindes, forthwith againe we doe detest and disproue that euill which we doe. To illustrate this by a comparision, The Merchant to preferue his Ship from the tempest, doth cast his Wares into the Sea: Doubtlesse hee

*Bucer. in Mat.*  
12. *sect.* 4. p. 308

*e Idem in Mat.*  
7. *sect.* 6. p. 200.

*f Bucer. lib.*

*contro. eccles.*  
*de iustif.* p. 132.

g The regenerate man whē

hee commit-

teth sin with

the outward

man, even in

that very time

of his sinning,

according to

his inward

man hee sin-

neth not. *Ro.* 8.

20. *Dr. Grif.*

*Williams in*

*Rom.* 8. 7.

p. 165.

*Exod. 23. d. 2007.  
Arist. 7. Ethic.  
ad Nicom.*

doth it voluntarily, and inuoluntarily; with his will, and against his will; he looseth his Traffique voluntarily, in respect of the Ship, of more value then the goods; and vnuoluntarily, in regard of the freight, which he would not cast away, no not the least part, vnlesse it were a case of necessity, for the preservation of the whole. The Mariners who carried *Ionas* to *Tarsus*, being in ieopardy of their liues, that they might saue both themselves and the Ship, they threw the Prophet into the Sea. This they did voluntarily, for if simply they had beene vnwilling, they had not eiected and reiected him; and vnuoluntarily, because before the tempest arose, they had not any intention to destroy him, or thought of conspiracie against him, but determined to conueigh him safe to *Tarsus*. Thus wee see in them that the good they would, that is, his safety, they did not, and the euill they would not, that is, *Ionas* his perdition, they did. The case is the like in the children of God. The Saints in this world are the Mariners in the Ship, the temptations of this world, the flesh, and the deuill, are the tempests of the Sea: *Ionas* is as Christ, with his word and law: to cast *Ionas* out of the Ship into the Sea, is (as it were) to cast off Christ and his Law by sinne. Like as the Mariners did cast *Ionas* into the Sea, so the Saints cast off God and his law, with the will of the outward man, which is corrupt; but not with the will of the inward man, which is renewed after the image of God that created him: As the Mariners had no intent to cast *Ionas* ouer board: so the new-borne before the tempest

tempest of temptations, they haue no minde many times to transgresse Gods law, being assaulted by temptations, they doe not forthwith yeeld the hand, they doe (as it were) with contrary oares of prayer and supplication, so much as strength will afford, resist and withstand, vntill being (as it were) quashed in peeces, they bowe downe vnder the temptation, which otherwise they would impagne and ouercome. After the violence of the Sea, that is, after the sinne committed, the fury of concupiscence being abated, they lament the fact, and mourne, they pray to G O D for forgiuenesse, and offer the sacrifice of repentance, that they may be receiued into fauour: Receiue vs graciously, O Lord, who haue forsaken thee and turned from thy law, behold wee come vnto thee, for thou art the Lord our God. Ier. 3. 22.

*Peter* who denied Christ in word and fact, was so farre from denying him in deed, and in heart, as that he vterly detested the least disloyall intent, his protestation was with resolution and Christian courage rather to dye, and therefore said, Though all men should be offended, yet will not I. Thus it is with the children of God, whilst they are their owne men, and by the violence of temptation they are not carried (as it were) out of themselves, to doe things rashly and peruerse; euen the first motions & vnlawfull tickling desires are stifled in the birth, suppressed, and not assented vnto, or if they be, yet not with the whole heart. *Indas* contrariwise a long time practised officiously theft, by Io. 12. defrauding Christ and his Apostles of their mony:

The deuill first  
by concupif-  
cence sug-  
gesteth euill  
thoughts, euill  
thoughts egge  
on delight, de-  
light tolleth  
on consent,  
consent grow-  
eth to neces-  
sity, and neces-  
sity in sinning  
is the forc-  
runner of  
death, *Aug. l.*  
*S. Confes.*  
*undē d'p'ro*  
*u'sa j'v'stu.*  
Nothing is  
suddenly made  
great. *Greg.*  
*Naz.*  
*Nemo repente*  
*fit turpissimus.*  
*ng'ru y'ng-*  
*oxon.*  
Men wax old  
in wickednes.  
*Hesiod.*  
*Chrys. in Ps.* Calleth sin by the name of rags, to shew that as ragges the more they  
be worne, the more they are encreased: so sin the more it is yeilded vnto and practi-  
sed, the more it is enlarged and encreased.

with a setled minde he deliberated with himselfe,  
how to his owne gaine, without tumult, he might  
betray Christ into his enemies hands. The minde  
of the wicked meditate well in their cold blood.  
So did not *Peter*: for howsoeuer the excessiue force  
of the dismaying feare of imminent death conque-  
red him: yet at the beginning he did somewhat in  
minde withstand; for that hee did not directly in  
the entrance denie, but dissemble by his cold an-  
swering (the Damofell, saying, And thou also wast  
with Iesus of Galilee.) I know not what thou  
sayest. After the tempest encreased, the next turne  
hee denied with an oath, directly renouncing  
Christ, saying; I know not the man. At the third  
time, when the blast of temptation was most vehe-  
ment, hee did not onely dissemble, or deny with  
abiuration, but deuoting himselfe to execrations,  
he accursed, and as *S. Marke* saith, anathematized  
himselfe. The \* first acts of sinne, are for the most  
part tremblings, fearefull, and full of the blush.  
The iteration of euill giues forehead to the foule  
offender. A beginning swearer cannot mouth it  
like the practis'd man. He oathes it as a cowardly  
Fencer playes; who as soone as he hath offered a  
blowe, shrinks backe: as if his heart suffered a  
kinde of violence by his tongue: and being dis-  
mayed, the entisements of sinne insensibly and by  
degrees onely get ground vpon him. Which may  
strongly argue the intentions of the soule of the

regenerate

regenerate Christian to be good; though vnable to maturate that seed of grace which is in it, for the bringing forth of fruit vnto perfection. Wee see by experience, how that the regenerate soule, like a kinde of Captiue, is carried by corruption through boggs, and Desarts, that at first she feares to tread vpon. At the entrance vpon sinne, it doth a little startle the bloud. Vice carries horreur in her considered lookes, though wee finde a short plausibility in the present embraces: Which made *Peter* when hee aduisedly thought with himselfe what hee had done, to goe out, and weepe bitterly.

But *Indas* that sold his Master for 30. \* shekles, called siluer peeces; being but three pounds, fiftene shillings, although hee came to the Priests, and restoring the money, said, I haue sinned in betraying the innocent bloud, yet doe we not reade that hee lamented, for his sinne committed: his confession it was without contrition, and his penance without repentance, for hee hanged himselfe, and ended his dayes in desperation, and so went vnto his owne place. "*Peter* seemed to denie the truth against his will, for either hee must haue died, or denied: fearing to dye he denied; he nilled to denie, but more to dye; yet with tongue and not with will, the man was enforced to speake that hee nilled: and herein was his fault, that he would rather lye, then dye. It was not in *Peter* contempt of Christ, but too much selfe-loue that occasioned his fall. In that hee loued Christ, his will endured violence, but in  
"that

\* A shekel is  
halfe a crown,  
2 s. 6d.

*Vid. Bern. lib.  
de lib. arbit.*

“that he affected himselfe ouer-much, hee sinned  
“voluntarily.

Rom. 7. 25.

Now because there is a double will in the regenerate man, the naturall and sensitiue, which is corrupt and depraued; and the spirituall and sanctified, willing by the one, and nilling by the other, therefore it comes to passe that the regenerate man sinneth not totally, but in part; neuer fully and wholly consenting vnto sinne. *St. Paul* with the flesh, that part which is vnrenewed, may serue the law of sinne; but with his minde he will serue the law of God.

Deut. 22. 26. 27

By this we may see how farre they come short of the New-birth, who sinne wittingly, and willingly, wanting not onely renewing grace, which would addresse them vnto holinesse; but euen restraining grace to keepe them from profanenesse. A virgin being surprised, and suddenly assaulted in the field, if according to strength shee made resistance in this case, she was reputed free from the crime of fornication. When *Sathan* singlet vs out, and setteth on vs by his temptations, if according to strength of grace receiued, wee make resistance, we are vnguiltie of spirituall fornication, we cannot be said to haue perfidiously reuolted, or presumptuously to haue sinned against our God: of such falls wee may say, that they are our infirmities.

But when men curbe not their desires, moderate not their affections, bridle not their passions, re-  
fraine not their tongues, subdue not their thoughts  
vnto the obedience of *Christ*; when they sinne as

it

it were with cart-ropes <sup>a</sup>, and adde sinne vnto sin <sup>b</sup>,  
 when they declare their sin, and hide it not <sup>c</sup>, when  
 they sin more & more <sup>d</sup>, when they \* follow after  
 wickednesse, and glory in their shame; when with  
*Clytemnestra* in the Tragedy, they thus bespeake  
 their foolish, sensuall, intull soules; Giue thy selfe  
 the reynes, be thou rash and headlong vnto euill  
 and wickednesse <sup>e</sup>, the s<sup>t</sup> safe<sup>t</sup> way is to walke from  
 one wickednesse vnto another: to put a meane vn-  
 to sinne is a foolish thing; or when they say with  
 the same *Clytemnestra*, the most dangerous wayes  
 in euill, are chiefly to be taken: when they hear-  
 ten themselues vnto impious foole-hardinesse with  
*Atreus* <sup>k</sup>: be doing O my heart, doe that which no  
 posterity shall allowe, none shall conceale: thou  
 must attempt a wickednesse that is both bloudy and  
 cruell; I will leaue <sup>m</sup> off no impiety, wherein (saith  
 he) there is no sufficiency; why therefore <sup>l</sup> is *Atreus*  
 so long innocent? And when men say with *Oedi-*  
*pus* <sup>n</sup>, Why turne<sup>t</sup> thou thy erring steps into the  
 right way? Why doe I liue? I can now commit  
 no more wickednes. Or when they quicken their  
 benumbed spirits, and excite themselues vnto the  
 facts of vngodlinesse, saying with *Deianira* <sup>o</sup>, Why  
 art thou stupified dull fury? thou must attempt  
 wickednesse, whilst thy hand is feruent, and thy  
 bloud hot. When out of the abundance of the  
 heart, men thus speake, they bewray their carna-  
 lity. When like *Esau* they hunt after oportuni-  
 fatur *Atreus*. <sup>m</sup> Nullum relinquam facinus, & nullum est satiu. *Idem*. <sup>n</sup> In recta  
 quid desistis errantem gradum? quid vino? nullum non facere iam possum scelus.  
*Oedip* in *Theb. Sen. trag.* <sup>o</sup> Quid stupes segnis furor? scelus occupandum est; perge  
 dum fernet manum. *Sen. trag.*

<sup>a</sup> Isa. 58.<sup>b</sup> Isa. 27.9.<sup>c</sup> Isa. 39.<sup>d</sup> Hof. 13.2.<sup>e</sup> C. r. 28.13.

Ier. 30.15.

\* Certans in

omne facinus,

Et propensi ni-

hil ducunt,

Vbi illos ira

precipites a-

gat. *Oedip* in*Theb. Sen. trag.*f. *Dafneda*, &

omnem prona

nequitiis in-  
cisa. *Clytem* in*Agam. Sen.**trag.*<sup>g</sup> Per scelera

semper sceleri-

bus tutum est.

*Idem*.<sup>i</sup> Capienda re-

bus in malis

praecepta via est.

*Idem*.<sup>k</sup> Age anime,

fac quod nulla

posteritas pro-

bet, sed nulla

taceat. Ali-

quod auden-

dum est nefas

atrox, cruen-

tum. *Atreus*in *Thyest. Sen.**Trag.*<sup>l</sup> Tam diu cur

innocens ver-

fatur *Atreus*.<sup>m</sup> Nullum relinquam facinus, & nullum est satiu. *Idem*.<sup>n</sup> In recta

quid desistis errantem gradum? quid vino? nullum non facere iam possum scelus.

*Oedip* in *Theb. Sen. trag.*<sup>o</sup> Quid stupes segnis furor? scelus occupandum est; pergedum fernet manum. *Sen. trag.*



ties of reuenge, who said; The dayes of mourning will come for my father *Isaack*, and then will I bee auenged on my brother, *Gen. 27. 41*. When they thinke thus in their hearts, and gape after an opportunity of perpetrating their notorious designs of malicious and mischieuous reuenge; when they study to effect their scandalous enormities, with the strumpet in the *Proverbs*, who said to her adulterous copes-mate, *Proverbs 7. 15*. I came forth to meeete thee, I haue sought thy face, and reioyce that I haue found thee; when they sinne without reluctance, contrition and remorse, speaking to their sinnes as God once did to his creatures, Increase and multiply; and are as resolute for their owne damnation, as euer *Heister* was for the saluation of her people, (if wee perish, we perish) they proclaime (as if it were with a Trumpet their lewd carnality,) and captiuitie vnder sinne and Sathan, to doe his will. But alas! it is a matter of the greatest difficulty to perswade men, that liuing in such a condition, their state is dangerous, if not almost desperate. Howsoeuer men liue in the practise of their *Dalilabs* and beloued sinnes, and be by them bound hand and foote, yet will they not take notice that their sinnes are predominant, and Landlord-like domineering sinnes. But as the people of *Bengala* being afraid of Tygers, durst not call them so, but by more gentle and familiar names: so many fearing the terrours of their sinne-guilty-soules and consciences, they haue either their nick-names for sin, or their complexions and colours, their flowers of Rhetorick, to varnish ouer  
the

the same: prodigality, it is but liberality; parsimony, frugality, and a prouiding for the family; curiosity and nicenesse, it is cleanness; pride and haughtinesse, formality, and a point of Gentry, drunkennesse, good fellowship; enuie and reuenge, effects of courage; luxury and wantonnesse, tricks of youth; and euery enormity, an infirmity. Thus with *Medea* men slight their sinnes, and call darknesse, light; sowre, sweet; and vice, vertue. There's not a Babel builder that heapes sinne vpon sinne, nor a cruell and hard-hearted *Lamech*, nor a curish and churlish *Nabal*, nor a wicked *Ahab*, nor a profane *Esau*, nor a rebellious *Absalom*, nor a rayling and reuiling *Shimei*, nor a blasphemous *Rabshkeketh*, nor an ambitious *Haman*, nor a false-hearted *Iab*, nor a treacherous *Iudas*, nor a Symoniack or sacrilegious Church-robber, nor a grinding oppressour, or notorious biting Vsurer, nor a Tospot drunkard, nor a swinish Goat or carnall leacher, nor a greedy cormorant and epicurean belly-god; in a word, there's not any one so deuoyde of grace, but will plead infirmity, to purchase the reputation of a child of God. Gods spirit it is a spirit <sup>a</sup> of power, and therefore these spirits of infirmity are hellish spirits. When a woman went <sup>b</sup>, bowed downe in such wise, that shee could not lift vp her selfe; it was an argument that shee was possessed with a spirit of infirmity. When there is nothing in men but an viter disability vnto that which is good, and not only so, but withall a flexible pronenesse vnto all vitious qualities, when they cannot but doe wickedly, and that presumptuously with a

*Quicquid admissum est ad huc pietas vocetur. Medea Sen. Trag. Prosperum ac falsum scelus virtus vocatur. Megara in Herc. furens. Sen. Trag.*

<sup>a</sup> 2 Tim. 1.7.

<sup>b</sup> Luk. 13. 11.

Eph. 6. 17.

high hand, it is an argument that Sathan hath taken their strong hold, commanding and countermanding the old man, yea, the whole man; with the faculties of the soule, and members of the body; making them instruments of iniquity vnto iniquity. Beware we of this old subrill sophister, the deuill, for he cunningly surpriseth the heart, breakes vp the Chest, and steales away the writings of our heavenly heritage, and placeth in their stead the bonds of an hellish patrimony. He changeth life for death, vertue for vice, iustice for cruelty, truth for deceit, loue for hatred, mercy for wrong, chastity for wantonnesse, sobriety for drunkennesse, humility for pride, liberality for couetousnesse, temperance for gluttony, pittie for enuie, labour for sloath, obedience for disobedience, and all goodnesse for vngodlinesse. To preuent all within our selues, wee must not consent vnto him when hee tempteth, but taking vnto vs the panoply and compleat armour of a Christian, we must fight against him with the brest-plate of righteousnesse, the helmet of saluation, the sword of the Spirit, and the shield of faith, that wee may be able to quench all the fiery darts of the wicked; and being shod with the shooes of the preparation of the Gospell, hauing our loynes girt, we may not onely be able to stand in the day of triall, but withstand all the temptations of Sathan, and so withstand him, that through Christ which strengtheneth vs, wee may proue more then Conquerours.



CHAP. XIX.

*Howsoever the regenerate faile and fall through infirmity, their finnes are not such as raigne in them, or beare rule ouer them.*

**B**Ecause infirmitie is a common word in the mouthes of the most dissolute, and a customary pretext of those which make no conscience, how they haue their conuersation in this present world; I shall therefore endeouour to declare what a sinne of infirmity is; and secondly, shewe that the regenerate onely sinne of infirmity and weakenesse of grace.

*Hiern. in Psa. 51. p. 16.*

1. As touching a sinne of infirmity, *Clemens Clem. Alexandrinus* saith, that it is when a man cannot iudge what a man ought to doe: as a man falleth into a ditch, either because he is ignorant (and knoweth not the breadth of it) or because of his imbecillity of body and insufficiency to leape ouer it: so our want of knowledge, or neglect of practife, makes vs fall into sinne, and come short of our Christian duties.

*from 2.*

This infirmity argueth not a nullity and priuation of grace, for the weak man is a man, though

weake, and the weake in grace, are New-borne Christians, albeit they haue their manifold infirmities.

Secondly, the vnregenerate, not hauing grace, cannot be said to be infirme in grace: naturall men they haue their wicked, wilfull and presumptuous enormities, and irregularities, but new men in Christ, their infirmities.

If wee looke into our selues, wee shall finde our selues vnable to resist, vnwilling to doe good, and ready to be seduced.

Of our selues we are not able to thinke a good thought,<sup>a</sup> which is the least measure of sufficiency. We cannot continue in good, but God which began a good worke in vs, must perfect it. We can doe nothing that is good, for though to will good bee present with vs, yet I finde no meanes to performe it, saith the Apostle, and our Sauiour sheweth, that without him we can doe nothing. And the Prophet *Isay* confesseth, that it is the Lord which hath wrought all our works for vs, or in vs, as the vulgar Latine hath it. We cannot begin any thing that is good: for it is God that doth begin a good worke in vs. Wee cannot speake any thing that is good: for it is not you that speake: and therefore though a man should purpose good speech in his heart, yet the answer of the tongue cometh from the Lord. Wee cannot will any thing that is good: for it is God that worketh in vs both the will and the deed. We cannot vnderstand any good thing: for the naturall man vnderstandeth not the things of the spirit of God. Wee cannot

so

*Fragiles ad resistendum, debiles ad operandum, et faciles ad seducendum. Bern. de aduent. Do. ser. 7.*

*a 2 Cor 3. 5. Bonum perficere non inuenio.*

*Rom. 7. 18.*

*Isa. 26. 12.*

*Phil. 1. 6.*

*Non vos estis qui loquimini.*

*Pro 16. 1.*

*Phil. 2. 13.*

*1 Cor. 2. 14.*

so much as thinke any thing that is good: for the Lord knoweth the thoughts of men, that they are but vaine, and that continually: and this is not only seene in the carnall, but the spirituall; who either sinne of ignorance, as *Paul* when hee persecuted the Church; or of infirmity, as *Peter*, when he denied Christ with his mouth, beleeuing in him with his heart.

A sinne of infirmity which the regenerate can only be said to commit; may be discerned three manner of wayes.

I *A priori*, by their want of Resolution before they commit sinne. The regenerate haue euer an earnest desire to s<sup>r</sup>ue God, and to please him, and to preserue their sincerity and integrity. But yet through the violence of Sathans temptations, and the vntamed lusts of the flesh, they either neglect that duty which they heartily desire to doe, or perpetrate those deeds, which by no meanes they would doe: for so our Sauiour saith of his Disciples, The spirit indeede is willing, but the flesh is weake. So *Peter* was willing in heart to confesse Christ, though for feare of death with his mouth he denied him, and forswore himselfe that he euer knew the man. We may say then with Saint *Augustine*. That there is no man iust and holy in such wise, as that he is altogether free from sinne, and yet he desisteth not to be iust, that sinneth being righteous and iustified, because in affectation he still retaineth his sanctity. Strong temptations or vehement passions of the minde are preualent with him: he neuer sinneth with full consent, but euen

A sinne of infirmity three wayes discovered.

Math. 26. 41.

Vcr. 74.

*Nullus sanctus  
et iustus va-  
cuus est à pec-  
cato, non ta-  
men desinit esse  
iustus, quia as-  
sectu semper  
tenet sanctita-  
tem. Aug. de  
eccle. dogmat.*

Psal. 10. 1. 2. 3.

2 Sam. 11. 2.

Psal. 119. 37.

euen then dorth sigh and grieue in the spirit, when  
 the flesh enticeth him vnto sinne. Feare of death  
 preuail'd with *Peter*, and made him to denie his  
 Master: and shame of the world (which ingenious  
 natures feare more then death) conquered *Dauid*  
 the Lords worthy. Let vs reflect a little on *Da-*  
*uids* behauiour, in the matter of *Bathsheba*; hee had  
 made a vowe and profession of godlinesse: for so  
 he promiseth, I will behaue my selfe wisely in a  
 perfect way: I will walke in my house with a per-  
 fect heart. Here was a faire promise, which (when  
 walking on the battlements of his Palace, he espied  
 from thence beautifull *Bathsheba*, washing of her  
 selfe) he soone forgot; as it is said of *Eue* about the  
 forbidden fruit, *vidit, concupiuist*, and of *Achan*, con-  
 cerning the wedge of gold, and Babylonish gar-  
 ment, they saw and coueted; the lust of their eyes  
 ensnared them: so it was here with *Dauid*, he pro-  
 mised to walke in his house with a perfect heart,  
 but an enchanting beauty ouercame him, whereby  
 he fell into the sinne of Adultery, which sinne was  
 not once thought of before suggested, and being  
 through the frailty of the flesh acted, against which  
 hee heartily prayed, vnderstanding that *Bathsheba*  
 was with childe; then to auoyde the shame of the  
 world, he sends for *Vriah* her husband (who lately  
 came from the warres) and commands him to  
 wash his feete, and goe home to his house, that he  
 might cloke and couer this foule matter. When  
 this policy tooke not effect, he feasted *Vriah* libe-  
 rally; and gaue him his plentiful cups, but neither  
 fasting nor feasting, sober nor drunke, would *Vriah*  
 goe



goe home to his wife. Then *David* wrote a letter to *Ioab*, to set *Vriab* in the fore-front of the battell, that he might be smitten and dye. Here was some policy, and not a little premeditation, but withall we must consider, that hee had likewise his strong temptations and vehement passions. But for the most part, a sinne of infirmity is a sinne of incogitancie, and besides the generall or particular purpose of the offender, it is a sinne of precipitation, and not of deliberation, as *S. Gregory* calls it; the Tentation deceiueth, and seizeth on the regenerate vnawares. *Peter* fell not purposely, but ignorantly and occasionally into periury, and a flat deniall of his louing and beloued Lord; and therefore though his sinne in it selfe was an enormity and haynous impiety, yet in respect of the person delinquent, in a qualified sense, wee may call it his infirmity, because it was an ouer-taking, as *Saint Paul* calls it, *Gal. 6.* As when a trauailour vndertaking a iourney, intendeth no otherwise but to walk and goe directly vnto the place of his iourneyes end, yet being vnskillfull in the way, vnawares hee takes some by-path contrary-way, or as hee goeth on in the right way, he stumbleth and falleth, not willingly but vnwillingly: so it is with the regenerate, their intentions are to walke vprightly before God in the way of his cōmandements, which is the rode way to heauen; but by occasion of ill company, or else for want of sufficient knowledge of the way, or through some temptations and rubs in the way he stumbleth and falleth into sin, sometimes dashing his feete against the stones of sinfull

*St. Greg.  
Tentatio fallit  
& praeoccupat  
nescientes.  
Aug. de per.  
merit. & re-  
mis. l. 2. c. 2.*

*Gal. 6. 1.*

Gal. 6. 1.

pleasures or profits: This his ouertaking in a fault, it is a matter of infirmity onely, and therefore yee which are spirituall, restore such a one with the spirit of meekenesse, considering your selues, lest yee also be tempted.

2. Reluctatio  
in actu peccan-  
di.

Tentatio pre-  
mit & regit.

Secondly, a sinne of infirmity may be discouered in the act of sinning, for the regenerate haue euer in them a gracious Reluctation. They resist sinnes to the vttermost of their abilities, before they be committed, and yet at last they are perpetrated, because the violence of temptation subdueth the infirmity of the flesh. Now as the temptation is suddaine: so the consent it is imperfect, like that of a forced woman, whose will is neuer wholly gained. If there be not in nature an antipathie and contrariety betwixt them and the sins to which they are tempted, yet in respect of the indisposition of their mindes, their inlightned and sanctified consciences, they haue a holy reluctation. There is a continuall fight in him betwixt the spirit and the flesh, grace and nature, so that they would doe the things which they cannot doe. It \* is in the soule of the new man, as in a State where there be two claimers of the Crowne, *Cesar* will not admit of a superiour, nor *Pompey* brooke an equall: in the New-borne Christian, there is the spirit and the flesh, each of which striueth to make his part strong against the other: they are at perpetuall variance, sometimes *Amalek*, the flesh, gets the vpper hand, and sometimes *Israel*, the spirit, preuailes: But so often as occasion of sinne is ministred, presented, and offered vnto them, they are

\*) *Hierne in*  
*Psal. 51. p. 71.*  
*Nec ferre po-*  
*uiss Caesaris*  
*priorem Pom-*  
*peiusne parem.*  
*Lucan.*

are abashed, their blood startles in them, they are afraid of sinne, and flye from it as *Moses* fled from the serpent: yea, they strue and fight against it; their soule sigheth when the flesh reioyeth, and their heart wageth warre when their hands worke wickednesse: so that the concomitant of a sinne of infirmity in the regenerate, it is a spirituall combat. They neuer sinne with full consent, and therefore they may truly say with the Apostle, Now then it is no more I that doe it, but sinne that dwelleth in me. Rom. 7. 17.

Thirdly, a sinne of infirmity may be knowne by the farwell, consequent, and effects thereof. It is no sooner past then distastfull: horroure vultures the vnconsuming heart: and those which carried the most pleasing tast, fit them with the largest reluctations. When the Corinthian *Lais*, that famous Courtezan, demanded of *Demosthenes* for a night's lodging with her, ten thousand Penceis, or Romane pence; (*which at 7 d ob. the new peny, amounteth unto 312 l. 10 s. of our money*) hee wisely returned this answer; I buy not repentance so deare. All our dishonest actions are but earnest laid down for griefe. Vice is an infallible fore-runner of wretchednesse. All vnwar:antable aberrations wherein men wallowe and tumble themselves at large, end at last either in anguish or confusion; sinne on the best condition brings repentance: but for sinne without repentance is provided hell. The story is knowne: A Pythagorean bought a paire of shoes vpon trust: the Shoemaker dyes: the Philosopher is glad, and thinkes them gaines: but a while after,

E c 2

his

*A posteriori  
dolor, contri-  
tio, & resipis-  
centia sunt su-  
um effectus.*

*Aulus Gellius.  
l. 1. c. 8.*

*Demosth. pani-  
tere tanti non  
emo.*

his conscience twitches him, and becomes a perpetuall chider: hee repaires to the house of the dead, casts in his mony, with these words; There, take thy due, thou liuest to mee, though dead to all besides. Ill gotten gaines are farre worse, then losses which preferred honesty. These grieue but once, the other are continually grating vpon our quiet. Thus the vnregenerate haue their warres, *bella & horrida bella*, the most grieuous warres that may be within themselues: for \*sinne beares it punishment at his owne backe: *Animus inordinatus sibi ipsi pena*: The wicked minde is alwayes a punishment vnto it selfe. Sinne like a Courtezan dallies the Ruffian, and then payes him with a fleere and scorne, or checke of conscience. Nay, he that doth ill hath sinne lying at the doore, to dogge him like a wild beast wheresoeuer hee goe. *Oedipus* that incestuous King of *Thebes*, was led to *Athens* by his daughter *Antigona*, and buried in the temple of *Erinnyes*, of perturbations. The fruit of sinne in all, is a \*vexing and tormenting conscience, a mans accuser, Iudge, and executioner; the witnesse<sup>a</sup> of their debts, the Iudge of their deedes, and the tormenter of all their actions. It is thus with the vnregenerate, either like <sup>b</sup>*Crescentius*, the Popes Vicegerent in the Councell of *Trent*, and King<sup>c</sup> *Richard* the third, they are troubled with diabolical apparitions, or like *Tiberius*, *Nero*, and other monsters of men, they haue mangled soules, and tormented consciences, that sleepe like the Nightingale with a prick before their brest:

\* *Cognatum  
immo in na-  
sum omnisce-  
leri sceleris  
supplicium* Epist.  
de constan. l. 2.  
c. 13.

<sup>a</sup> *Iob* 7. 4. 14.

<sup>a</sup> *St. Bern.*

<sup>b</sup> *Languet fol.*  
146.

<sup>c</sup> *Sleid. Com.*  
a. 23. in fine.

*Hi sunt qui trepidant, & ad omnia fulgura pallent,  
Cum tonat exanimis primo quoq; murmure cælum.*

Every thunder-clap of the murmuring heauen, makes them to tremble: and when the Lord shewes his hand-writing to their sin-guilty-consciencs, as he did to *Belshazzar*; the ioynts of their loynes are loosed, and their knees smite one against another <sup>d</sup>.

The regenerate likewise after sinne committed, haue their troubles, their tempests, and perturbations. Numnesse and dumnesse (of conscience) is in the euill quiet <sup>e</sup> conscience, that is feared with a hot iron: the children of God as they haue their ioy, so their sorrow and heauinesse; their mourning so well as their mirth. *Dauids* sweet sin was sowerly sauced with weeping teares, witnesse his <sup>f</sup> seuen penitentiall Psalmes.

My soule is fore vexed, *ver. 6.* I am weary with my groaning, all the night make I my bed to swim: I waer my couch with <sup>g</sup> teares, *Psalms. 25. 17.* The troubles of mine heart are enlarged: O bring thou me out of my distresses. Look vpon my affliction and my paine, *ver. 18.* When I kept silence, my bones waxed old; through my roaring all the day long. And *Psal. 38. 6.* I am <sup>h</sup> troubled, and bowed downe greatly: I am feeble *ver. 8.* and fore broken; I haue roared by reason of the disquietnesse of my heart, *Psal. 51. 3.* My sinne is euer before me, *Psal. 102. 3.* My dayes are consumed like smoke: and my bones are burnt as an hearth. My heart is smitten, and withered like grasse: by reason of the voyce of my groaning, my bones cleaue to my skin. I haue eaten ashes as bread, and mingled my

*Inuen. Sa-  
tyr. 13.*

<sup>d</sup> *Postquam nauigium ingressus est lonas, statim excitauit mare. Vt discas, quod ubi peccatum, ibi procella, ubi inobedientia, ibi fluctus; et quatiebatur ciuitas propter peccatum Niniuitarum, quatiebatur nauigium propter Propheta inobedientiam.*

*Chrys. ad Pop. Antioch. hom. 5. p. 86.*

<sup>e</sup> *Canterized conscience.*

<sup>f</sup> *Psa. 6. 35. 32. 38. 51. 102. & 143.*

*Psal. 6. 3.*

<sup>g</sup> *Id est, vice margaritarum undiq; lacrimauerat distin-*

*ctum. Chrys.*

*Psal. 32. 3.*

<sup>h</sup> *Orig. hom. 1. in Ps. 37. 10. 2.*

*Psal. 8. 8.*

*Psal. 51. 3.*

*Ver. 4.*

*Ver. 5.*

*Ver. 9.*

a Psal 143 4.

Psal 79.3.

Psal. 142.3.

b *Vera haec*

*sunt de regene-*

*ratiis, & de eis*

*solum, quibus*

*libido sorduit,*

*vitia horruerunt,*

*Orig in*

*Psal. 37.*

c *Peccatum*

*procella. Chrys.*

*hom 5. ad Pop.*

*Antioch.*

d *Orig. Cone. 1.*

*in Psal 37.*

*Basil. hom. 10.*

*in Psal 37. tom.*

*4. Sime Ps 38.*

*v. 8. Nonis*

*translat.*

e *Greg. Naz.*

f *Idem. Carm.*

g *Orig. Hom.*

*8 in cap. 13. &*

*10 Numb.*

*Numb. 11.7.*

Io. 16.7.

drinke with weeping, <sup>a</sup> My spirit is ouerwhelmed within mee, my heart within mee is desolate, and *ver. 7.* my spirit faileth <sup>b</sup>, &c. The righteous haue their passions and perturbations; it is not cleare before stormes <sup>c</sup> of the ayre be ouer-past, neither is the conscience at quiet, vntill the cesterne of the heart (being ouer-charged) hath caused the eyes, the floud-gates with moyst sinfull humours, *inundare*, to ouerflowe the cheekes with teares of contrition. The hearts <sup>d</sup> of the regenerate are troubled after the committing of sinne:

*Ac lapid m si quis tranquillas iacet in undas,*

*Praclaros turbat latices, vitiatq; colorem<sup>e</sup>.*

Like as when a man casts a stone into the quiet waters, he troubles them and alters their colour.

*Quin etiam paruo lusscit vulnere totum*

*Corpus, & ingentes subeunt cruciantq; dolores<sup>f</sup>.*

A little wound causeth the whole body to wax wanne, and procureth vnto it great paines and griefes: of this nature is <sup>g</sup> sinne cuen to the sanctified soule. We must not expect the tast of Manah, which was like fresh Oyle or Wafers, baked with honey: my meaning is; wee must not looke that Christ should be alwayes sweet and pleasant to our consciences, by affording vs the cheering consolation of his bloudshed, and the spirit: so long as we continue in our integrity, wee abound with consolation, but falling into sinne, if GOD looke vpon vs as hee did on *Peter*; wee are filled with confusion of face, wee are like vnto bottels full of new wine, lacking vent for the teares of contrition, we are enforced to goe a part with *Peter*, in some

some solitary place, to bewaile our finnes, and weepe bitterly. The <sup>a</sup> righteous man (saith Saignt Basil) *circumcingitur virtute*, is girt about with vertue: which whosoever loofeth, he is circled about with the bonds of his owne iniquities, in token whereof Salomon saith, *Pro. 5. 22.* That a man shall be taken with his owne iniquities, and holden with the cords of his finnes. As the shadow followeth the body, <sup>b</sup> *sic peccata sequuntur animas. & manifestas facinorum representant imagines*; So finnes follow soules, representing vnto them their proper shapes. Hence it comes to passe, that the deere children of God be sometimes exercised with inward terrours of conscience, which in their owne nature, are fore-runners of the paines of the damned, which now are prepared for the wicked, and are as the smoke of that fire which hereafter shall torment the vngodly: yet to the New-borne their nature is changed, <sup>c</sup> they are sent vnto them, not to separate them from the Lord, but to draw their hearts neerer vnto him, and to worke in them a greater conformity with Christ. The Corinthians had their dayes of iollity spent in the lusts of the flesh: they had also their day of sorrow, wherein they sorrowed after a godly sort, and then what impressions it wrought in them, St. Paul elegantly relates, saying, What carefulnesse it wrought in you (that is, to keepe your selues from sinne for the time to come, and to please God by a holy and pure conuersation, free from filthinesse of flesh and spirit, for the time present) what clearing of your selues (by confession) what indignation (for sinne) what feare

<sup>a</sup> St. Basil comment. in isa. 3.  
 ὁ ὁ δὲ δίκαιος  
 τῷ ζήλῳ  
 τῷ τῷ, τῷ  
 δὲ τῷ τῷ  
 ἰδὼν ἀναπλήσας  
 ζήλῳ τῷ, &c.

<sup>b</sup> St. Basil.  
 It is the fiction of Lucian in his *Mispus*, that certain shadowes or ghosts follow vs in this world: the conscience is this shadowe, which will haunt, and vex vs when wee doe ill.  
<sup>c</sup> *Copper in Rom. 8 p. 62.*

<sup>a</sup> Cor. 7. 1.

Ver. 11.



fearc (to offend God, or their weake brethren) what vehement desire (to perfect their holinesse in the feare of God, and so to out-strip others in righteounesse) yea what zeale (for the glory of God, and the saluation of your brethren) yea what reuenge (punishing sinne in your bodies, by mortification, regularity, and strictnesse of life. Here was more then Popish penance, the practise of Christian repentance; and in euery new borne Christian there is a godly detestation, dereliction, abnegation, renouncing, and abandoning of sinne: and his whole life it is nothing else almost but a vicissitude of sinne and sorrow. First he sinnes, and then hee laments his folly: like a negligent schoole-boy, he displeaseth his Master, and then beseecheth remission with teares. *Homer* faines *Iupiter* to haue two great vessels standing at his dore, the one filled with the water of affliction, the other with ioy and gladnesse, tempering them thus. That mans life is sometimes seasoned with mirth, sometimes with mourning. God disposeth of terrours and comforts to his children by changes, and mixeth sorrowe with their sinne. Since they cannot auoyde sinne, he teacheth them to sorrowe for sinne. After they haue sinned, the spirit of God in them draweth the flesh, to ioyne with it in repentance, which a little before had drawne the spirit to giue it motion to commit the sinne, and then (as *Seneca* saith) When a man is sorrie that he hath offended, hee is almost as innocent as if hee had not sinned; or as *Saint Paul*; Hee is washed, iustified, and sanctified, *1 Corinth. II.* and restored to his former integrity againe.

ἄλλοτε μὲν  
τόνδε ὄρε  
ἔμελλεν ἄλλο-  
τε δ' ἐσθλῶ.  
*Homer. Iliad.*  
*vs.*

*Quem paenitet  
peccasse paenē  
est innocens.*  
*Sen. Trag. in  
Agam.*

againc. Examine we our selues by these rules ;

1 Whether the ground of our sinning hath bin purpose of heart and premeditation ?

2 Whether wee haue committed sinne , freely, and fully, with perfect consent, without \* reluctance ?

3 Whether we haue continued peruerse , and obstinatie perseuering in sin, without repentance, and contrition ?

If yea ; wee haue not sinned of infirmity , but presumptuously : Resolution touching sanctimony of life and integrity before hand ; Reluctation against sinne and impiety, in the instant of temptation, and repentance for sinne, humiliation, and contrition after it is committed, with an abnegation and detestation thereof for the time to come, are infallible marks of grace, and of sinne inhabiting, as an Innate; but not raigning as a Potentate, Lord, and King.

Here we may moreouer obserue, that a sinne of infirmity in the regenerate may bee distinguished by these three properties.

1 Vnuoluntarinessse. A sinne of infirmity, it is euer vnuoluntary : as when a man is ouertaken by an euill beside the maine purpose : If it be not the resolu'd desire of thy soule, to haue respect vnto all the commandements, and to please GOD in all things ; if thou want this determination, if thou make not conscience of thy course of life, watchest not ouer thy wayes, striuest not in all things to approue thy selfe vnto God; thy sinnes are not sinnes of infirmity.

\* Nō est graue cadere lustantem, s. discere defectum : non est peruersum in praelo vulnerari, sed post vulnus desperatione curandi, medelam videri demerere. Chrysost. epist. 6 ad Theodor. monachum. tom. 5.

Note 1.

Qui peccat in id incitatus non so aliter voluntarie sed in parte tantū peccat : Qui vero prapartus insidit, non ex voluntate tantum sed ex quādam suprema malitia peccat. Theod. ad Grac. insul. Ser. 12. de virtute acti p. 178

*Alfred. Theol.  
didact. Sect. 3.  
c. 20. p. 411.*

*\* Hieron. in Ps.  
52. p. 17.*

2 Sinnes of infirmity in the regenerate, are such as proceede from suddaine perturbations of the minde, or most vehement affections of the heart.

3 It is a signe of infirmity in a childe of God, when hee hath \* an earnest care to recouer that which hee hath lost by offending: as when a man being in a iourney, cast behinde the company by some accident, is no sooner gotten vp againe, but immediatly hee makes after with a doubled pace: so when a man is made by occasion of sinne, so much the more industrious and forward, struiuing to make a kinde of recompence for his former going backe, by encreasing his endeouour, and care to presse forward to perfection, it is an argument of weaknesse of grace, and infirmity.

*Notte 2.*

Sinnes of presumption proceed originally from contumacie, malice, and elation of minde, as when men will stubbornly, wilfully, and wickedly exalt themselues against GOD in the ministry of his word, against the motions of Gods blessed spirit, and the influence of his heavenly graces, resisting wholly their holy operation.

Secondly, presumptuous sins are furthered by custome. Euill actions runne against the graine of the morally-vertuous, and vndeified soules: and enen whilst men are working of wickednesse, their hearts of the first chide their hands and tongues, for transgressing. There are fewe, that are bad at the beginning, meereley, out of their loue to vice. Custome of sinning takes away the sense & feeling of sin, hence it is that in continuance of time they growe the more vitious and presumptuous.

There

There are according to *Alsted* 3 kindes of presumptuous finnes : 1. *Peccatum dulcescens*, 2. *Peccatum elatū mōu*, 3. *Peccatum in spiritum sanctum*.

*Alsted. theol. diu. 8.*

1 A sinne of pleasure and delight, which is vnto the vnregenerate as a sweet morsell, which they keepe within their mouthes, rolling it vpon their tongues, as being loath to chew or swallowe the same: these perseuere wittingly and willingly, in working of wickednesse, making a sport and pastime of sinne, with *Salomons* foole. Hereunto are they drawne and allured by a false perswasion of the diuine mercy, and their owne future repentance; conceiting that they may repent *ad placitum*, when they will, because they finde, That at what time soeuer a sinner shall repent himselfe of his finnes which he hath committed, and shall doe that which is lawfull and right, he shall surely liue, and shall not dye: all his transgressions that hee hath committed, they shall not be mentioned vnto him; but in his righteousness that he hath done, he shall liue. Howsoeuer grace aboundeth aboue sinne repented of, yet accused are they, and euer shall they be, who sinne presumptuously, that grace may superabound.

A sinne of presumption in the positive degree.

*Ezek. 3. 21.*

2 There is a sinne committed with a high hand, *Consilio destinato, cum contemptu legis Dei*, With settled purpose, and contempt of Gods law, and this in a high degree is a sinne of presumption, comparative; more haynous then the former. Of this nature is that height of disobedience vnto the heauenly call, when men will not be gathered together, or called by the outward ministry vnto the state

*Num. 15. 30.*  
A presumptuous sin, in the Comparative degree.

*Math. 23. 37.*  
*Act. 13. 46.*

*Ad cēvā mag.*  
*nam venire*  
*abs: v. 8*

b Eph. 4. 12.

Math 23. 37.

Psal. 2. 3.

Orig. ex. 8. p. 1.  
Rom. 8. 7.

Iſa 45. 9.

De iis qui fa-  
ciunt qua non  
vult, facit ipſe  
qua vult Aug.  
ad Cor. 13. gra.  
s. 14.

of grace, when (like ſtragling ſheepe) they will not be brought into the fold of the Church, that they might at length be<sup>b</sup> gathered vnto the Saints, and meete with them in heauen. This obſtinacie and reſaſtarineſſe our Sauour with words of ingemination, and repetition moſt dolefully bewayl'd, O Hieruſalem, Hieruſalem, thou that ſtoneſt the Prophets, and killeſt them that are ſent vnto thee, how often would I haue gathered thy children together, as a Hen gathereth her Chickens vnder her wings, but yee would not. The wicked crie in the pride of their nature, we will breake the bonds, and caſt away the yoke of the Lord. Their vnregenerate nature is not onely enmity, in the ſingular number; but enmities with God in the plurall, as being rebellious not onely in ſome things, but in all, their rebellions being great in number. The Lord craues that man ſhould ſubieſt himſelfe, and not aſpire to make his owne will the rule of his actions, but the naturall man ſets vp a will within himſelfe, croſſing Gods reuealed will; how often would I, ſaith Chriſt to Hieruſalem, but yee would not; Woe be vnto him that ſtriueth with his Maker. If the will of God be not done by vs, aſſuredly it ſhall bee done vpon vs, therefore woe to them that are oppoſite to Gods will, and will not yeeld vnto him orderly obedience, they ſhall not hereby exempt themſelues from his dominion. *Ieroboam* ſhooke off the yoke of his lawfull Lord, and *Rehoboam* was not able to controule him. But let man repine as hee will, hee cannot caſt off the yoke of the Lord. He that refuseth to declare his ſubiection

subiection by an humble submission of his spirit to the Lords obedience, the Lord for all that shall not loose his superiority, but shall declare his power vpon man by controlling him; hee shall bruiſe him with a rod of iron, and breake him in peeces like a Potters veſſell. Let no man therefore preſume to ſinne, *elaſa manu*, with a high hand, through the pride of his ſpirit. Pſal. 2.

Be not \* haughty O thou proud man, becauſe, he that is about thee, is able to ſubdue thee, and thy pride. Though like an Emperour thou order others, yet when thou liueſt in rebellion vnto God, thou ſhalt finde that of the Tragedian true; that there is a King about thee, one that is Lord-Perramon, and independant, one that ſits in heauen and laughes thee (ſilly Graſhopper) to ſcorne, hee will ſpread his net, and bring thee downe as the fowles of heauen, and chaſtiſe thee, as the congregations haue heard.

\* O ſuperbe, ne ſuperbi, qui ſuper te, te ſuperabis, tuamq; ſuperbiam. Omne ſub regno grauiore regnum eſt. Ceterum in Thy eſt. Sen. Trag. Hol. 7. 12.

The third kinde of preſumptuous ſinnes, is the ſin againſt the holy Ghoſt.

3  
A preſumptuous ſin, in the ſuperlative degree.

That we may know what this ſinne is, and who they be that commit it, we ſhall conſider theſe ſiue particulars.

1 The ſubiect; ſecondly, the obiect; thirdly, the name; fourthly, the nature; and fifthly, the degrees by which men aſcend vnto it.

For the firſt, the ſubiect, or the perſons in whom this ſinne is found, they are ſuch as haue received the knowledge of the truth, that is, they haue beene \* enlightened with true vnderſtanding, their quickned ſpirits haue gladly received the

\* Heb. 10. 16. & c. 4.

- Math. 13. 10. Gospel, they haue heard the word, and receiued it with ioy. They are said to haue escaped the pollutions of the world through the knowledge of the Lord, and our Sauour Iesus Christ. The<sup>a</sup> vn-cleane spirit going out of them, they were empty, swept, and garnished. They haue beene made partakers of the<sup>b</sup> holy Ghost, that is, of his common gifts, not sanctifying graces: and are said to haue tasted of the good word of God, that is, to haue found some rellish and sweetnesse in it, like *Herod* that heard *Iohn Baptist*, and did many things gladly: and to haue tasted of the power of the world to come, that is, to haue had some feeling of the Kingdome of God, as *Balaam*, who desired to dye the death of the righteous; and that his last end might be like vnto his.
- Num. 23. 10.

\* Nunquid a-  
lia est offensa  
filii, alia spiri-  
tus sancti?  
S. Amb. de spi-  
ritu Sancto.  
l. 1. c. 3.  
c Sicut vna  
dignitas, sic  
vna unitas  
idem ibid.  
d Trium per-  
sonarum non  
sunt diuisa of-  
fense Pet.  
Lomb. Mr sent.  
l. 2. dist. 43  
art. 4.

\* Rich. S. Viñ  
pars 1. tract. 1.

c. 3. p. 40. c Peccatorum genera distincta sunt. i Peccatum in filium est. i Incre-  
dulus per ignorantiam & oppugnationis doctrina nouum agnita. 1 Tim. 1. 13. 1 Cor.  
2. 8. 2 Abnegationis ex infirmitate sine hostili oppugnatione & blasphemia Mat 26.  
67 1074. P. Anselm, auctore Iacobo Renaccio.

the



the wisdom of the Father ; and to sinne through wilfull maliciousnesse , is to sinne against the holy Ghost, who is goodnesse it selfe. Neither is it called the sinne against the holy Ghost, as being against either his person, or his godhead, but because it is against the goodnesse of the holy Ghost, that is, against his gifts and graces wantonly and wickedly treading them vnder foote, and so despighting the spirit of Grace.

3 The nature of the sinne against the holy Ghost, it is not presumption of Gods mercies, or despaire contrary to presumption, or the oppugning of the knowne truth onely, or the enuying of the good gifts and graces of our brethren, obstinacie, or impenitencie, according to these <sup>a</sup> fixe kindes of the Schoole-men ; but the sinne against the holy Ghost, it is a blasphemy spoken against the knowne truth, and therefore called the blasphemie <sup>b</sup> against the holy Ghost : it is a denying of Christ, arising from a set, a wilfull and obstinate malice, <sup>c</sup> finall impenitency, the consequent ; and despaire, the punishment thereof. It is (saith *Iacobus* <sup>d</sup> *Renecius*) a voluntary, deliberate, and purposed defection, and apostacie from the acknowledged truth of the doctrine of the Gospell, coniointed with blasphemy against the holy Ghost, and the afore-confessed and professed truth, as also with finall impenitency. Who are holden with this sin, they haue forsaken all the principles of Religion, <sup>e</sup> repentance from dead workes, is by them abhorred ; faith towards God, vnregarded ; the doctrine of Baptisme, the sacrament of initiation ; and imposition

<sup>a</sup> *Angelus del-Pas Enchirid. Scholast. Theolog. Sect. 2. l. 2. c. 1. p. 55.*

<sup>b</sup> *Math. 12. 31. Mark. 3. 29. Luk. 12. 10.*

<sup>c</sup> *Dr. Benef. in Heb. 10. 29. p. 19. Bellarm. de penit. l. 2. c. 16. d Panoplia author. Lac. Renec.*

<sup>e</sup> *Heb 6. 1. 2.*

position of hands, vsed by the Bishop at our confirmation, are slighted and vilified: The article of the resurrection of the dead, denied or derided, or thereat they are pleasantly conceited, thinking merrily with themselves, what manner of bodies they shall haue, and of what age, whether they shall haue haire and nailes, and the like. And though the remembrance of the eternall iudgement sometimes causeth thee with *Felix* that vnhappy wretch, to tremble; yet they encourage themselves to worke wickednesse, and that despightfully and maliciously, putting farre from them the day of the Lord.

And when as it is the property of the holy Ghost, to kindle and cherish in men the light of the truth, and faith in Christ, these being illuminated with the heauenly doctrine of sacred truthe, and notwithstanding sinning <sup>f</sup> against the suggestions of their owne consciences, and the oratory of their owne soules, willingly and wilfully with blasphemous mothes denying, and oppugning the same, they come somewhat neare vnto the sinne of the deuils, *Qui licet scierint veritatem, in ea tamen non steterunt*, Who knowing the truth, persiled not in it, but became fathers of lyes.

The properties of this sinne are foure:

1. A voluntary and obstinate deniall of the acknowledged, confessed, and professed truth.
2. A wicked, deadly withstanding, and resistance, made against the same.
3. Hostile and malicious blasphemy, conioyned with an vtter detestation & execration of that truth

f *Contra conscientiam suam, de-  
stinata malitia, exortios  
& blasphemo  
ere abnegant  
& oppugnant.*  
*Jacob. Renec.*  
*Ioh. 8. 44.*

1 *Voluntaria  
& obstinata  
agnita verita-  
tis abnegatio.*  
2 *Impia &  
iraculenta e-  
ius oppugnatio.*  
3 *Hostilis bla-  
phemia.*

truth which formerly they acknowledged.

4. Finall desperation and impenitencie, which are not the very sinne it selfe, <sup>a</sup> but an adiur & or effect thereof: and so is irremissible nesse; the blasphemy against the holy Ghost, <sup>b</sup> shall not be forgiven vnto men: they <sup>c</sup> haue neuer forgiveness, but are in danger of eternall damnation; they haue neuer forgiveness, neither in this world, nor in the world to come <sup>d</sup>. This is the sin which <sup>e</sup> St. Iohn saith is not to be prayed for, a sin vnto death, and St. Paul affirmeth, That they which commit it, <sup>f</sup> it is impossible for them to be reuured by repentance, and that there is neither <sup>g</sup> peace offering, sacrifice of praise and thanksgiuing; nor <sup>h</sup> sinne-offering, and propitiatory sacrifice for <sup>i</sup> the same: Not because it is so foule and haynous, so great and endlesse, that the immense multitude, and magnitude of Gods mercies cannot couer, and remit the same: but first, either because they who commit this sinne, abiure, renounce, and despise <sup>\*</sup> Christ, trampling his precious blood vnder their feete, counting it a vulgar and common thing, as the blood of other men, and therefore are they left without the meanes of saluation, and without hope in this present world: Or secondly, because this sinne hath (as it were) hardness of heart, and finall impenitency, <sup>1</sup> for its indiuiduall and inseparable companions.

4 The object of this sinne is God: the malice thereof is directed against the whole Trinity, against the very Maiesty of God himselfe, & against his Christ: and being not onely opposition, but

<sup>a</sup> Finalis impenitentia. *Id. eob. Renec.*

<sup>\*</sup> Communi consensu Veterum Bellarm. l. 2 de punit. c. 16.

<sup>a</sup> Aug. serm. 11 de verb. Dom. Epist. 50. ad Rom. & l. 4. contra Geseon. c. 8.

<sup>b</sup> Math. 12. 31

Luk. 12. 10.

<sup>c</sup> Mark. 3. 29.

<sup>d</sup> Math. 12. 32.

<sup>e</sup> 1 Ioh. 5. 16.

<sup>f</sup> Heb. 6. 6.

<sup>g</sup> ἐν ᾧ ᾤοντο

<sup>h</sup> ἰδόντες,

<sup>i</sup> Heb. 10. 24.

<sup>k</sup> Extraquam

non vlla pro

peccatis reli-

qua est hostia.

Iacob Renec.

<sup>l</sup> Heb. 6. 1. 6.

Hoc peccatum

indiuuam

quasi habet ad-

iunctam comi-

tem finalem,

et diuina iudica-

tionem & im-

penitentiam.

Iacob Renec.

Nullum pec-

catum inexcusa-

bile, nisi quod

impenitentia

facit irremediabile. Rich. Sandis. *Vid. pars prima de spiritu blasphem. p. 358.*

<sup>a</sup> Dr. Benefin  
Hebr. 10. 26. p.  
25.

ℓ 1 Thes. 8. 9.  
Heb. 10. 27.  
c Mar. 3. 28.  
d Idem. ibid.  
p. 26.

\* Ludolphus de  
vita Christi.  
par. I c. 73 Per.  
Lumb. l. 2. dist.  
43 D. Dionys.  
Carthus in  
Mat. 12. Titile  
man in Mat. 12.  
Gagnau. Ca-  
tharism, Al-  
phonu-Sal-  
meron super  
Hob. 6.  
\* Iam, I 15.  
Via, exemplo;  
veritas, pro-  
missio; vita,  
p. amio. Bern.

2 Pct. 2. 21.

enmity to the first table of the morall law, containing the foure first commandements; it is not<sup>a</sup> any particular slipping aside, but a generall defection, a generall apostasie from GOD, and that totally.

5 The steps and degrees by which men ascend vnto the top of this heauen-threatening-finne, that bringeth with it ineuitable<sup>b</sup> and eternall destruction<sup>c</sup> and damnation; are these five.

1 They are deceiued by some sinne<sup>d</sup>.

2 By the same sinne their hearts come to bee hardned.

3 This continued hardnesse engendreth prauity and peruersenesse\*.

4 This prauity and peruersnesse is followed by incredulity.

5 After vnbeliefe, they fall to a generall Apostasie, necessarily, and immediatly. Thus\* lust conceiuing bringeth forth sinne; deceit of sinne hardnesse of heart, hardnesse of heart peruersenesse and malitiounesse; peruersity, incredulity; vnbeliefe sets them vp vpon the highest step, which is an vniuersall departing and falling away from him who hath the words of eternall life, nay who is the way, the truth, and the life: the way in his example, the truth in his promises, and the life in his rewards. Their paines and horrors therefore shall be the more insufferable, and their damnation and tortures the more intollerable: and as Saint Peter saith; It had beene better for them not to haue knowne the way of righteousness, then after they haue knowne it, to turne from the holy commandment

dement deliuered vnto them. Be aduised therefore by the Apostle, who saith to the Hebrewes; Take heede, my brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God: for they that sin \* because they will sinne wilfully; and doe not onely fall, but \* fall away vniuersally, and wholly, from the principles<sup>c</sup> of religion, they sinne vnto<sup>f</sup> death, and bring forth<sup>s</sup> fruit vnto death, as Saint Paul saith; and their perpetrated sinne brings forth death, as<sup>h</sup> St. James speaketh.

This height of presumption, is<sup>e</sup> the sinne onely of the reprobate, not of the regenerate. The children of GOD may commit such finnes as are not contrary to nature, yea, those which tend to its \* dissolution and corruption, as fornication, adultery, drunkennesse, and the like; and some speciall finnes, which are iniurious to their neighbours, as murther, theft, extortion, oppression, &c. being deceiued through ignorance, compelled by torments; or endangered by death with Peter, they may abiure and deny Christ, and Christianity, yea they may blaspheme vicioussly, God, Christ, and his Spirit, but at no time maliciously.

In their weakenesse, they may speake words against the Father<sup>a</sup>, in respect of his attributes of wisdom, holinesse, goodnesse, power, iustice, mercy, and be forgiuen: through ignorance they may speake rashly of the Sonne, who is the wisdom, and yet finde remission, and grace to helpe in time of neede; but they that through the Spirit

Heb. 3. 12.

\* *iniquitate,*  
*clara manu*  
*Num. 15. 30.*

\* *perpetuam*  
*Heb. 6. 6.*  
*e Heb. 6. 1. 2.*  
*f 1 Ioh. 5. 16.*  
*g Rom. 7. 5.*  
*h Iam. 1. 15.*

\* *Qua pertinet*  
*ad corruptionem*  
*pro-*  
*prium. Rich.*  
*Santis. Victor.*  
*pars 1. de spiri-*  
*tu Blaphem.*  
*p. 358.*

a *Idem. ibid.*  
*In patrem pec-*  
*camus per im-*  
*potentiam, in fi-*  
*lium per ignoran-*  
*tiam, in spiri-*  
*tum sanctum*  
*per malitiam.*  
*Rich. S. Vict.*  
*pars 1. tract. 1.*  
of *e 3 p. 40. 41.*

of blasphemy, shall speake maliciously against the holy Ghost, shall neither be forgiven in this world, nor in the world to come. Not that any sinne is \* inexpressible, save onely that inexcusable-voluntary, violent, wilfull, and malicious sinne of the devill, and damnable despairing wretches, who after the hardnesse of their impenitent hearts which could not repent, treasured vp wrath against the day of wrath, and revelation of the righteous iudgement of G O D. And these are knowne by three markes, which whosoever findeth in himselfe, he is as the Apostle speaketh; <sup>b</sup> condemned in himselfe, in his owne heart and conscience.

1. They sinne willingly, yea wilfully, as our new translations render it <sup>c</sup> out of the Greeke, purposely, wilfully, onely because they will: with a high hand <sup>d</sup>, not in secret onely, but openly, perversely, presumptuously, contemptuously, and maliciously: such were these malicious Iewes, *Act. 13.* who because they saw the graces of God magnified by *Pauls* preaching at *Antioch*, were full of envie, and spake against those things which were spoken by *Paul*, contradicting and blaspheming. Such hearts had the Scribes, who when they sawe that Christ by the power of God, had made the blind and dumbe, that was possessed with a devill, both to speake and see, of set purpose; disdainfully, spitefully, and maliciously they turned the light into darknesse, because they said, He hath an uncleane spirit, he hath *Beelzebub*, and by the Prince of the devils, casteth he out devils.

They

\* *Tanta est benignitas omnipotentia, & omnipotentia benignitas in Deo, ut nihil sit quod nolit, aut non possit relaxare conuersos, Fulg. ep. 7. c. 4.*

Rom 2. 5.

<sup>b</sup> *condemnat*

*Selfe iudged, and selfe condemned.*

<sup>c</sup> *Heb. 10. 26.*

*Orig. inuolunt.*

<sup>d</sup> *Num. 15. 30.*

*Act. 13. 45.*

*Mark. 3. 22.*

*Mark. 3. 30.*

They sinned against their conscience, in contempt of God and his Christ, which as *Zanchius* writes, is to \* tread vnder foote the sonne of God. And this is the first marke, by which men wallowing in that foule sinne, the sinne against the holy Ghost, may bee made knowne vnto the world.

2 They account the blood of the Testament, as an vnholly thing, wherewith they were sanctified, *Heb. 10.* The blood of the New Testament, that is, of Christ, \* so called, because it was confirmed by the blood of Christ; this blood, whereby they were sanctified, not truly, before God; but sacramentally, before men; with *Nestorius* <sup>b</sup> they count it κοινον, a vulgar, a common, an vnholly, and profane thing<sup>c</sup>; of no greater price, of no better value, of no more efficacie, then the blood of other sacrifices, or of other men.

3 The third and last marke by which the Scriptures describe the men, holden in this impardonable sinne of the holy Ghost, is:

Their despighing of the spirit of grace: vsing it with all iniury and contumely. The regenerate they may <sup>a</sup> grieue the spirit; yea, they may quench <sup>b</sup> the spirit for a time, yet can they not like these reprobate sinners, ordained to condemnation of old, contumeliously <sup>c</sup> despise the spirit of grace. The spirit of God which guides the children of God, <sup>d</sup> enforming their minds by his admonitions; and enclining their hearts by his motions; infuseth his graces, and sheds abroad the loue of

*Peccare contra conscientiam, seu peccare ex contemptu dei, hoc est concubare pedibus filii Dei Zanch.*

\* *Heb. 10. 29.*

<sup>a</sup> *Theophilact.*

<sup>b</sup> *Aquinas.*

<sup>c</sup> A Bishop of Constantino-  
ple that de-  
lighting to  
blaspheme  
Christ, had his  
tongue first  
eaten cut of  
wormes, & af-  
ter that the  
earth opening  
her mouth,  
swallowed  
him vp aliue,  
(like *Corah*,  
*Dathan*, and  
*Abiram*) Ως  
σπλοιτε υ  
αλλος: euen  
so let all thine  
enemies perish  
O Lord.

<sup>c</sup> *Pagnine Va-  
tabian.*

<sup>a</sup> *1 Cor. 13. Eph.*

<sup>b</sup> *1 Cor. 13.*

<sup>c</sup> *1 Thel. 5. 19.*

<sup>d</sup> *1 Thel. 5. 19.*

*Heb. 10. 29.*

*d* *Conuer. 10.*

*Ro. 8. 14. p. 182.*

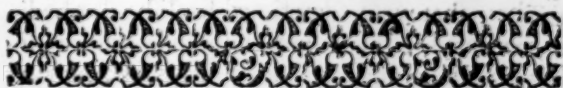


God in their hearts, whereby the commandments are not grievous vnto them, it is their delight to eschew euill and doe good, to seeke peace and en- sue it, to rutaine righteousnesse, and preserue their integrity, as the apple of their eye: and there- fore they cannot sinne as the reprobate and vnregenerate doe, wickedly, wilfully, maliciously, vniuer- sally, and torally.

( \* \* \* )

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## CHAP. XX.

*How the New-borne Christian committeth not sinne with a continued act, perseuering therein vnto the end.*



Though the regenerate sleepe, yet doe they awake againe. They haue, I confesse, their negligence and carelesnesse<sup>a</sup>: the abundance of peace and prosperity may overtake them with security and spirituall sleepe: and howsoever they may<sup>b</sup> seeme for a time to haue sinne ruling and ouer-ruling in their hearts (which maketh the soule secure and senselesse of God) yet Christ conuaying and deriuving vnto them from his all-sufficient fulnesse, the light of spirituall life, through the gracious illumination of his blessed Spirit, they that slept, awake, and rise from the dead<sup>c</sup>; they that sometimes were darknesse, but now are light in the Lord, walking as children of light. The night (of ignorance<sup>d</sup> and vnbeliefe) being farre spent, and the day at hand, they therefore cast off the works of darknesse, and put on the armour of light, walking honestly as in the day, not in ryoting and drunkennesse, not in chambering

<sup>a</sup> Mat. 13. 35.  
25. 5.

<sup>b</sup> The Spouse that complaineth of the drowlinesse of her flesh, reioyceth in the wakefulness of her spirit.  
Cant. 5. 2.

<sup>c</sup> Crook Wake sleeper. p. 5.  
<sup>d</sup> Eph. 5. 14.

Ver. 8.

<sup>d</sup> Wisl. Chris. Dist.

Rom. 13. 12. 13.

Titus 3.3.

Tit. 2. 12.

a *Sobriè quoad ipsos,*1 *Munditia cordis.*2 *Custodia oris.*3 *Disciplina corporis.*2 *Iuste quoad alios, retribuendo.*1 *Superioribus obedientiam.*2 *Paribus concordiam.*3 *Inferioribus benivolentiam.*3 *Piè quoad Deum, reddendo illi,*1 *Honorem vt creatori.*2 *Amorem vt redemptori.*3 *Timorem vt iudici. Rib.*

Sept. in. Luc. 23. 33. 34 p. 7.

\* *Ebrius erat**Noah nõ ebri-**osus Aug de**pec. merit &**remis l. 2. c. 10.*b *Denomina-**tio non fit ab**actũ vno, sed**habitu, quia**multis actioni-**bis acquisita,**est qualitas**difficiliter re-**motã. Vt Log.*

ing and wantonnesse, not in strife and enuying, &amp;c.

They that were sometimes foolish, disobedient, deceiued, seruing diuers lusts and pleasures, liuing in malice, and enuie, hatefull, and hating one another; after the grace of God, which bringeth saluation, appeared vnto them, they were taught thereby to deny all vngodlinesse, and worldly lusts, and to liue<sup>a</sup> soberly, righteously, and godly in this present world. *Noah*,<sup>\*</sup> though he once was drunke, yet no drunkard; for we read not that he was a second time ouer-taken with wine or strong drinke: and the<sup>b</sup> denomination is from the habit, not from any one sinfull act; and this habit it is (as the Logicians define it) gayned by many continued actions, and therefore not easily to be removed. *Lot* committed incest, but his repentance made him a righteous man, and hee that vexed his soule day by day for the vnrighteous conuersation of the Sodomites, in seeing and hearing continually their<sup>c</sup> vnlawfull deedes, was no doubt grieu'd at heart, and sorrowfull in spirit for his owne pollution, and incestuous defilement in the Mount. But this *suppositiue*, by way of a charitable coniecture and construction; for if God granted the<sup>d</sup> Gentiles repentance vnto life (as *Peter* in his Apologie to those of the Circumcision that contended with him) who formerly, as *St. Paul* sheweth, <sup>e</sup> for their blindness and grosse idolatry, were giuen vp of God to vncleannesse, through the lusts of their owne hearts, to dishonour their owne bodies betwene themselves; then of incestuous *Lot* we may

c 2 Pet 2. 8. d Act 12. 18. e Rom. 1. 24.

in some sort speake positively, not by lot, and hazard, but by way of position and firme asseueration, that by grace he recovered himselfe, and woke from his wine spirituallly, so well as temporally, verifying the signification of his name, that is, wrapped, or couered: <sup>f</sup> God the Father wrapped him, God the Sonne couered him, and then he that before was seuered and disioyned from God and his holy Spirit, in the instant of his awaking with God, and spirituall resurrection vnto newnesse of life, and a more watchfull conuersation was conjoined, bound together, and conioyned againe to God and his blessed Spirit. When *Noah* (as I said before) was drunke with new-wine, and fill'd with the spirit of giddinesse and slumber, God afforded him the ministry of his two sonnes, *Iapheth* the elder, \* and *Shem* the younger; (or *Shem* the elder, and \* *Iapheth* the younger, it matters not for the priority;) by the elder and younger, the first and second birth of the motions of the spirit, his heart being enlarged to seeke the Lords face and fauour by an vnfaigned sorrow and humiliation, and so being perswaded by the enticing suggestions of Gods holy Spirit, to watch ouer his future conuersation, and to approue himselfe vnto God by integrity of life and new obedience, hee hath gotten *Shem*, a name, report, renowne; for it is the testimony of *Iehouah*<sup>b</sup>: Thee haue I seene righteous in this generation. The soule of euery faithfull Christian is <sup>c</sup> blacke, but comely: *Mara*, in<sup>d</sup> regard of infirmities and afflictions, but *Naomi* in respect of graces. Howsoeuer the children of God, by falling

Hh

into

<sup>f</sup> *Lot*, wrapped, tynd, couered, or bound together, Gen. 11. 27.

<sup>a</sup> *Iux. 83 Tremel. in Gen. 10. 21.*

I know that *Shem* in the Geneue Translation, is called the elder brother of *Iaphet*. And *Tho. Cowper* in *Gen. 9. 17* reputes *Shem* to be the eldest both in age and religion. Yet diuers of the learned are otherwise minded, as *Iux. 2. d Tremel. vi supra. Iaphet 12, signif.*

\* Enlarging, p. rowding, enticing.

<sup>b</sup> Gen. 7. 1.

<sup>c</sup> Cant. 1. 4.

<sup>d</sup> Ruth. 1. 1.

e Cant. 6. 9.

f Mat. 4. 2.

g Ezck. 16. 14.

h Psal. 50. 1.

i Cant. 1. 7.

k Cant. 2. 2.

l Cant. 1. 14.  
4. 7

Rom. 5. 20.

Gen. 38 16.

Psal. 6. 25. 32.

38. 57. 102. 143.

a Num. 11. 6. 4

b Exo. 1. 15. 24.

c Exo. 17. 1. 5.

Num. 20. 2. 3.

d Exo. 16. 2. 3.

e Num. 21. 4. 5.

f Nū. 11. 10. 16.

g Num. 13. 34.

14. 2. 3.

i Cor. 10. 10.

Wisd. 1. 11.

into sinne, they seeme sordid, besmeared and defiled, yet recouering themselues by vnfaigned repentance, and washing themselues, their soules and bodies with the teares of contrition, they shall shew as fresh<sup>e</sup> as the morning, faire as the Moone, pure as the Sunne, as the Sunne<sup>f</sup> of righteousness, Christ himselve; who, with himselve, giueth his owne perfect beauty vnto his Church, so making<sup>h</sup> *Syon* the perfection of beaurty.

The childe of God that to day is a sinner, to morrow<sup>h</sup> he either shall, or may be a Saint: God can make him the<sup>i</sup> fairest among women, and in comparison of others, as<sup>k</sup> the Lilly among the thornes, sweet of<sup>l</sup> voyce, and comely of visage, yea all faire and without spot; in a word, abundantly delectable, *Cant.* 7. 6. Where sin hath abounded, there grace hath much more abounded, not to those that continued in sinne, but vnto them that repented them of sinne.

*Indah* committed incest with *Thamar*, his daughter in law; but the holy Ghost testifieth of him that he knew her no more. Who hath not either read, or heard of *Dauids* penitentiall Psalmes, his sighes, his sobs, his groanings, the washing of his couch with reares, and his going groueling all the day long, so well as of his adultery and murder?

The Isra: lites murmured, sometimes for flesh<sup>a</sup>, sometimes because the water was bitter<sup>b</sup>, sometimes for want of water<sup>c</sup>, sometimes for belly-cheere<sup>d</sup>, sometimes because of the way<sup>e</sup> by the red sea; sometimes they murmured against God<sup>f</sup>, sometimes against *Moses*<sup>g</sup> and *Aaron*, because of the Gyants

Gyants in the land of *Canaan*. To this their murmuring, they added other sinnes, for they made a league of association and affinity with the inhabitants of the land; they were mingled amongst the Heathen, and learnt their works: with them they committed idolatry, but being reprov'd by an Angel of the Lord<sup>h</sup>, they lift vp their voyce and wept, which place is called *Bochim*, (that is, of weepers) vnto this day; where they testified their vnfeined contrition and repentance. Goe thou and doe likewise, acknowledge and bewaile the guilt of thy sinnes, and thou shalt finde God pacified and reconciled vnto thee in thy Sauour. Behold *Hezekiah*, hee fell by pride, vaine-glory, and ingratitude,<sup>k</sup> behold him not in this for imitation, but behold him for his humiliation and contrition, when hee turned to the wall and wept<sup>l</sup>, when hee chattered like<sup>m</sup> a Crane or Swallow, when hee mourned like a Doue, and his eyes failed with looking vpwards, yet euen then presented hee his humble petition vnto the highest Chauncery, and Court of Request, pittifully<sup>\*</sup> complaining, and saying; Remember now, O Lord, I beseech thee, how I haue walked before thee in truth<sup>a</sup>, and with a perfect heart, and haue done that which is good in thy sight, &c. God heard him, and healed him, as he repented, so God dealt graciously with him. *Manasseh* then whom there was not a more cruell

should prepare to meete our God with the affection of a begger, opening our needes and necessities, our sores, and swellings, full of corruption, then shall we finde grace when as *Dan* 9. 19. wee come not in our owne righteousness, but make our prayers before God in his great mercies. 2. They that compared themselves with others, desired to be deliuered for the goodnesse of their cause. *Psal* 26. 1. 3. 4.

Hh 2

murderer,

<sup>b</sup> *Iudg.* 2. 4.

<sup>i</sup> *Agnosce & dolo ob peccatis reatum, sic Deum in Christo tibi senties placatum. Io. Gerhar d. Mor. 3 p. 30.*

<sup>k</sup> 2 *Chr.* 32. 27  
<sup>l</sup> *Isa.* 38. 2. 3.  
<sup>m</sup> *Ver.* 14.

<sup>\*</sup> *Isa.* 38. 3.  
*Hebr.* With great weeping.

<sup>a</sup> By the fruits of his regeneration hee aproueth himselfe to be the seruant and child of God, otherwise praying, we

b 2 Reg 17.  
c 2 Chr. 33 11.  
12.

d Math. 3 2.8.  
4. 17.

Act 2. 38.  
3. 19. 16.  
17. 30.  
19. 4.  
20. 21.  
26. 10.

e Luk 13. 3.  
f Isa. 1. 16. 20  
30. 18.  
55. 6. 7.

Ier 29. 1. 14.  
Ezek 3. 18.  
-16 60.

Joel 2. 12.  
Zech 1. 2.  
g Isa. 48 9.  
Wild 12. 19. 20  
Rom. 2. 4.

murderer, abominable Idolater or Sorcerer, among the Kings of *Judah*<sup>b</sup>, God brought vpon<sup>c</sup> him the Captaines of the host of the King of *Affiria*, which tooke him among the thornes, and bound him with fetters, and carried him to *Babylon*. And when he was in affliction, hee besought the Lord his God, and humbled himselfe greatly before the God of his Fathers. The Apostle *S<sup>t</sup>. Peter* that once denied Christ, and abiur'd him with cursed execrations, afterwards resisted sinne vnto blood, and witnessed a good confession of his Christian faith, not shrinking back for any terrors of dreadfull danger or death, from suffering an ignominious preposterous martyrdom, with his head hanging downwards on a Crosse, and his feete vpwards; because as in life denying the truth, hee was contrary to his Lord, so hee would in death be dislike vnto his Lord, not thinking himselfe worthy to suffer as his Lord and Master did. What should I tell you of *Saul* the persecuter, how he became *Paul* the Preacher; or of *Onesimus* the vnthrif, how afterwards he became profitable and seruiceable to his Master *Philemon*. The Saints as they haue their reciduations, so their restitutions; as their falls, so their risings againe. To this end God sends<sup>d</sup> his Ministers to preach the doctrine of faith and repentance, he terrifieth vs by his iudgements<sup>e</sup>, allureth vs by his promises<sup>f</sup>, and leadeth vs by his long-suffering vnto repentance:<sup>g</sup> For my name sake (saith God) will I deferre mine anger, and for my praise will I refraine for thee, that I cut thee not off. *Eccc lenitatem & seueritatem*, Behold lenity



lenity and severity ; lenity in Gods refraining, and severity in his cutting off.

Though the iustice of God require the cutting downe of sinners, yet God in his mercy, first, putteth the Axe to the roote of the tree, to see if repentance and amendment of life may preuent that cutting. Arise (quoth *Eliab* to *Ahab*) prepare thy Chariot, for I heare the sound of raine, vnlesse thou passe quickly thou canst not passe : there the sound of raine preuented the danger that might haue come by raine : so God sends vnto his children and seruants the sounds of many waters, of many iudgements, to the end they may preuent the iudgements themselues : hee fore-warnes them to fore-arme them, to the end they may flye the wrath to come, and bring forth \* fruit meete for repentance.

Well then, the children of God may fall, and they doe \* fall, but not fall away totally and finally, as they maintaine who write of the Apostacy of the Saints: what is this but a doctrine of deuils, denying God to be faithfull in his promises, in himselfe vnchangeable, and vnto vs infallible ; as if he had not loued them with an euerlasting loue, as if the foundation of God stood reeling and tottering, and not sure ; as if God were not alwayes present with them, affording them helps for their perseuerance, in faith, grace, obedience, repentance, and the like.

Haue you not beloued, I speake and write to you, who haue the testimony of your New-birth, of your adoption, and spirituall son-ship, which in

Mat. 3. 10.

1 Reg. 18. 44.

\* *Proferetis fructum*

*Bona opera fructum penitentiae: quas interior sedem in anima & corde habet: sed fructus deinde suos proferet in vita nouitate.*

*Caluinum in loc. & Marlor. ex Caluino.*

Math 3. 8.

\* *Quo ad sensum.*

*Quo ad gradum.*

*Quo ad actum.*

*Quo ad doctrinam.*

*Quo ad media doctrina.*

In respect of sense, some de-

gree, some

acts of faith,

some doctrine,

or meanes of the doctrine

of faith. *Bis in*

*Col. 1. 23. p. 145.*

a Isa 43.25.

b Psal. 14.5.

Luk. 22.32.

Ioh. 17.22.26.

1 Ioh 3.9.

Gen. 39.9.

Nehc. 4.6.

Dan. 6.10.

Vcr. 7.

your brests, haue you not had remission of sinnes past<sup>a</sup>, confirming grace in some measure<sup>b</sup>, hath not God beene in you his righteous generation, hath not Christ prayed for you, as he did for *Peter*, that your faith might not faile, but that you might euer haue the habit thereof in your hearts? Are you not by the Spirit vnited to Christ, and one with him, as he is one with thee? And in a word, doe yee not feele and perceiue the seede of grace euer struggling and striuing, to take deepe rooting downwards, that it may bring forth fruit vpwards, &c.

These things shew that you are Gods, and God is yours, that his loue is on you, and his compassions faile not towards you. And doe we but seriously consider with our selues, what helps the Lord affords vs for our establishment in grace, and wee shall syllogize and conclude in our owne consciences, that we are his off-spring, which shall neuer depart totally and finally from our louing and gracious Father. Wee haue examples of perseverance. *Ioseph* would not forgoe his chastity, how can I sinne and doe this wickednesse against God? *Nehemiah* desisted not from his contentions with the Rulers about the profanation of the Sabaoth. *Susannah* continued chaste, notwithstanding the lewd solicitations of the Elders, *Dan. 13.* (the History of *Susannah*) *Daniel* would not but worship his GOD after his laudable and lawfull manner, though King *Darius* had made a Decree to the contrary: hee feared God rather then man, and therefore would he worship God, and him onely, not *Darius* that abominable Idol. *Danid*, though *Saul* dissuaded

disswaded him, and his brethren rebuked him, yet would he not desist from his excellent enterprise; in the name of the Lord, he manfully fought with the Philistime, and with *Goliaths* sword (as there was none to that) hee cut\* off *Goliaths* head. *Iob*, though his wife tempt him, *Sathan* afflict him, and though God should slay him, yet will hee put his trust in him. My righteousness I hold fast, and will not let it goe: <sup>a</sup> this he protesteth of himselfe. Gods testimony of him is full and ample: there is none like him on the earth, a perfect and an upright man, one that feareth God, and escheweth euill: and still hee holdeth fast his integrity (saith God to *Sathan*) \* although thou mouest me against him to destroy him without a cause. What should I tell you of the constancy of *Eleazar*<sup>b</sup>, of the blind man<sup>c</sup>, of *Mardoche*, that would not worship *Haman*<sup>d</sup>, or of the three children that would not adore *Nebuchadnezzars* image<sup>e</sup>: when *Esayas*<sup>f</sup> being cast into prison, and was somewhat troubled with the apprehension of his imminent death & destruction, the deuill came vnto him, and thus tempted him; say that those things which thou hast spoken, thou hast not proposed in the name of the Lord, and I will change the mindes and affections of all, that they which are wrathfully displeased at thee, shall conferre absolution, grace, and fauour vpon thee. But the faithfull witness of God thought it a more worthy thing to vndergoe punishment for verity,

\* A Gyar, of the Philistims, three yards & a quarter in stature, the head of whose speare weighed 15 pound, 1 Sam 17.7. and his coat of Male 208. li. and 4. ounces, Ver. 5. Euery shekel containing a pound and halfe of our weights, viz. 24 ounces. <sup>a</sup> Iob 27. 6. <sup>b</sup> Iob 2. 3. <sup>c</sup> 2 Mac. c. 6. & 7. <sup>d</sup> 10. 9. <sup>e</sup> Est. 3. <sup>f</sup> Dan. 3. <sup>f</sup> S. Amb. in Psa. 118. Ser. 12. ver. 4. *Dic quis non à Domino locutus es ea, quæ dixisti, & omniū in te mentes affectusq; mutabo, ut qui indignantur absolutionem conferant. Amb.*

in Psa. 118. Ser. 12. v. 4. *Fidelis Dei testis gratius indicauit, pro veritate supplicium quam pro adulatione beneficium: Et gloriosius sub imperio Manasse regis sectum in duas partes occumbere, quam vtilem animum mutare. Idem.*

then

then receiue rewards for flattery, and more glorious to be sauen a sunder in the middest by the cruelty of *Manasse* the King, then like a daunted Souldier to change his manly courage and constancie. *St. Stephen* the *Protomartyr* of the New Testament, the first that died for the name of Christ; hee endured stoning, and counted this martyrdom as a crowne of precious stones \*.

A. 7. 59.

a 1 Disceptionibus.

2 Blanditiis.

3 Terroribus.

b Non animam pervertendo, sed corpus occidendo.

O praclaros Dei testes, quos vincit ferrum,

non pecunia;

hastam non illecebra! Orate

testium constantia, qua

hinc donum concutitur, illinc

minimè urgetur;

hinc adulatio repulsatur, il-

line supplicium dimittitur, &

tamen semper immobilis &

inconcussa.

perseuerat. Petrus Calvus

Portnenfisko mil. tom. 1. dom. 3. aduent.

The rest of the Apostles (*St. Iohn* onely excepted, who when he was aged, dyed in the Ile *Pasibmos*, where he was banished by *Dioclesian* the Emperour) they all dranke of this cup, and continued vnto death: and so did those Worthies mentioned *Heb. 11.* they endured a great fight of afflictions, and many of them resisted sine vnto bloud, as it was prophesied, *Reuel. 11. 7.* The beast that ascendeth out of the bottomlesse pit, *pugnabis aduersus eos* <sup>a</sup>, shall wage warre against them, and shall <sup>b</sup> ouercome them, not by peruerting their soules, but destroying their bodies. O worthy witnesses, whom the sword, and not money; the speare, and not flattering promises could ouercome! O rare constancie of Martyrs, which is shaken on the one side with gifts, on the other with threats, which on this side is beat vpon by adulation, and vexed on the other side by tortures of persecution, yet remaineth alwayes vnshaken and immouable! <sup>b</sup> *Danid* (if we may beleue *St. Basil*) was of this Christian fortitude and resolution: what shall I render vnto the Lord for all his benefits? *Non victimas, non incensum, holocaustorum*, not sacrifices or the incense of burnt offerings. What then?

then? My life<sup>a</sup>, and therefore saith: I will take the Cup of saluation, declaring by the appellation of the Cup, his patient endurance, and suffering of affliction and persecution, his sweating and straining for the defence of his piety, as also his earnest endeouour to resist sinne euen vnto death. I will take the Cup, &c.<sup>b</sup> as one that thirsteth and longeth to be perfect by martyrdom, as one that contendeth for sauing health, and to drinke of the wine of the Kingdome of the heauenly Father. I will offer my selfe an oblation vnto my Lord, and therefore doe I disesteeme all other things to doe seruice vnto the dignity and excellency of so munificent a benefactor. Thus haue wee not onely the examples, but the exhortations and prayers of the Saints.

2 The children of God receiue strength to persevere from Gods couenant of grace<sup>d</sup>, and from the seede of grace in<sup>e</sup> their hearts, and the spirit of God within them, setting them at<sup>f</sup> liberty, and causing them to walke in the statutes of the Lord<sup>g</sup> to do them, and so furnishing them with graces<sup>h</sup>, he sealeth them vp vnto the day of redemption<sup>i</sup>, strengtheneth<sup>k</sup> them in the inward man, reuealing vnto them the things<sup>l</sup> that are freely giuen vnto them of God. Hee is their perpetuall<sup>m</sup> Paraclete and Comforter, yea and their Paraclete or Advocate likewise, calling and crying in them, *Abba*, Father, and being a spirit of prayer<sup>n</sup>, hee helpeth their infirmities, hee leades them into all truth<sup>o</sup>, mortifies in them the deedes of the flesh<sup>p</sup>, and sanctifies them vnto the life of righteousness, and for

<sup>a</sup> *Vitam eternam, cogit, dicit: Calicem salutis accipiam, &c.*

<sup>b</sup> *Seruat et cupido contendit per martyrium.*

<sup>c</sup> *Basil. hom.*

<sup>d</sup> *17. in Pf. 115.*

<sup>e</sup> *Heb. 10. 34.*

<sup>f</sup> *12. 1.*

<sup>g</sup> *1 Tim. 2. 8.*

<sup>d</sup> *Ier. 31. 4.*

<sup>e</sup> *1 Ioh. 3. 9.*

<sup>f</sup> *2 Cor. 3. 17.*

<sup>g</sup> *Ezek. 36. 27.*

<sup>h</sup> *Gal. 5. 22.*

<sup>i</sup> *Eph. 1. 14.*

<sup>k</sup> *3. 16.*

<sup>l</sup> *1 Cor. 2. 12.*

<sup>m</sup> *παράκλητος*

*Comforter.*

*Advocate.*

<sup>n</sup> *Io. 14. 26.*

<sup>o</sup> *Rom. 8. 26.*

<sup>p</sup> *Io. 15. 13.*

<sup>q</sup> *Rom. 8. 13.*

p Rom. 8. 6.  
q Dr. Benefield  
on Heb. 10. 26.  
Ser. 1 p. 12.

r Eph. 3. 16.

s Col. 1. 11.

a Phil. 4. 13.  
Dr. Benefield  
Heb. 10. 25. ser.  
1 p. 12. 13.

b Psal. 31. 22.

Psal. 31. 22.

Verò but.

Ion. 2. 3.

this cause is called the spirit of life. Being sanctified, they receive from GOD another special grace, you may call it the grace of corroboration, the strengthening power of Christ. Hence it is that St. Paul prayeth for the Ephesians, that they may be strengthened in the inner man, and for the Colossians, that they might be strengthened with the glorious power of Christ. And of himselfe hee saith, that hee is able to doe all things through the power of Christ, that strengthened him. This grace of corroboration, this strengthening power is that, that raiseth vp the children of God as oft as they are fallen. David in the anguish of his soule may say; I am cast out of thy sight, O Lord, Marke how this strengthening power lifteth him vp: first, it maketh him confesse that hee spake it in hast; and then it putteth into his minde a *Veruntamen*, a particle of better grace, wherewith he correcteth his hasty speech, *Veruntamen audisti vocem deprecationum mearum, cum vociferarem ad te*. I said in hast I am cast out of thy sight, yet thou heardest the voyce of my prayer when I cried vnto thee. In the 12. verse of the same Psalme, hee vseth these harsh words sounding very vnpleasantly in his owne cares, and striking out of tune: I am forgotten as a dead man out of minde; I am like a broken vessell. See now how this strengthening power helps him with a note of better sound, But I trusted in thee O Lord; I said, thou art my God. When Ionas had beene cast into the bottome, in the midst of the Sea, and the flouds had compassed him about, when all the surges & the waues had

had past ouer him: then (looking on his former disobedience) he said; I am cast out of thy sight, O Lord, here's his weaknesse; but yet, saith hee, I will looke againe towards the temple of thy holinesse. Were it not for, but, yet, notwithstanding, and such like comforting particles, our hearts might quake within vs to see such passions in the Saints of God. But it is the Lords property *primo patimur, postea pascimur*; First to nurture vs with his crosses, and afterwards to nourish vs with his comforts, and so to refresh vs <sup>b</sup> when wee are weary. After two dayes hee reuiueth vs, and in the third day he will raise vs vp <sup>c</sup>.

<sup>b</sup> Psal. 68. 9.  
<sup>c</sup> Mol. 6. 2.

The Saints then cannot fall totally, and finally from grace; they cannot sinne vnto the end, but shall repent, and perseuere in grace.

They are the Axioms and principles of holy truth receiued by vs, so well as the reformed Churches, which one reduceth to these seauen heads.

1 God therefore calleth vnto him some miserable sinners, because hee called them by his eternall purpose <sup>d</sup>, and chose them to saluation before the beginning of the world.

2 All these he calleth to an euerlasting fellowship and communion, called by the Apostle <sup>e</sup> eternall glory.

3 Effectually calling them, hee puts into them the beginning of euerlasting durance and continuance: and this by the Scriptures is called, a roote in a mans selfe <sup>f</sup>, a seed which remaineth in them <sup>g</sup>, an immortall or incorruptible seed <sup>h</sup>, an oyntment

*Guliel. Amesii  
Coron. art. 5. de  
perseuer. p. 278.  
d Quæ ex pro-  
posito vocati  
sunt Ro 8. 28.  
e 1 Pet 5. 10.  
Principium æ-  
ternæ duratio-  
nis.  
f 1. Radix in-  
fixa. Mat. 13.  
g 2. Semen  
manens. 1 Ioh.  
3. 9.  
h Semen im-  
mortale. 1 Pet  
1. 23.*



4. *Vnctio ma-*  
*gneti*, 1 Iob. 2.  
20. 27.

k 5. *Sermo in-*  
*firmi*. Lam. 1. 31.

16 *Spiritus in-*  
*habitans*. 1

Cor. 3. 16.

m 7. *Fons aqua*  
*salientis in vi-*  
*ram aeternam*.

Jo 4. 14

Luc. 22. 31. 32.

*Abbas de ve-*  
*rit. gratia*  
*Christi*.

1cr. 32. 38. 39.  
40.

See Isa. 59. 20.

21. & Hof. 2.

18. 20. ver. 23.

Deut. 30. 6.

\* Io. 17. 17.

We are sancti-  
fied by the  
word of truth.

n Psal. 119. 9.

o Ver. 11.

p Ver. 22. 23. 24

& 25. 28. 50.

34. 93. 111.

r Ver. 45. 5. 98

100.

abiding in them<sup>i</sup>, an ingrafted word<sup>k</sup>, the spirit dwelling in them<sup>l</sup>, and a fountaine of water springing vp in them vnto eternall life<sup>m</sup>.

4 This beginning carries not with it an absolute necessity of perseuering, but may be shaken off, if hee that is therewith endued, should without Diuine assistance, be left vnto the temptations of Satan, and his owne infirmities. If Christ had not prayed for *Peter*, Satan that desired to winnowe him as Wheat, might haue preuailed against him.

5 God notwithstanding by his immutable couenant of grace, promisetht that he will conserue in all those which are of his couenant, *principium illud vitale*, that beginning of life: they shall be my people, and I will be their God. And I will giue them one heart, and one way, that they may feare mee for euer, &c. And I will make an euerlasting couenant with them, that I will not turne away from them to doe them good, but I will put my feare into their hearts, and they shall neuer depart from me. *S. Augustine* enforceth this place of *Iere.* 32. 40. often against the Pelagians.

6 This promise is not executed without the ministry of the \* word, and other helps.

The perseuerance of the Saints is holpen by the word, and in this respect it is said to redresse our wayes<sup>n</sup>, to keepe from sinne<sup>o</sup>, to strengthen against shame and contempt<sup>p</sup>, to quicken and comfort<sup>q</sup>, to make free<sup>r</sup>, and wise<sup>s</sup>, to be a Lanthorne vnto our feete, and a light vnto our pathes, *ver.* 105. 130. and to keepe vs from declining, *ver.* 102. 104. 118. 155. 160. 165.

The

The promises of the word exceedingly preserve the Saints, and keepe them from falling away. It is said of the Father, that having loued his owne which were in the world, he loued them vnto the end. God, saith the Apostle, is faithfull, who will not suffer you to be tempted aboue that which you are able. See *Rom.* 8. 30. *Psal.* 84. 11. God is a sunne and a shield vnto his, and no good thing will he with-hold from them. Hee is a sunne to comfort them, and a shield to protect them. And therefore in the 9. of the *Proverbs, Wisedome* i.e. (Christ the wisdome of the Father) is said, to build her an house (that is the Church) vpon seuen pillars; (that is vpon a <sup>1</sup> sure foundation; The vnmoueable \* strength and firmenesse of the Elect, (grounded vpon Gods eternall loue) In the foundation of the Church (as in the Temple of Hierusalem, *Zach.* 4.) there is laid \* the stone with seuen eyes, Gods all-seeing prouidence; which is so mounted vpon the wings of birds, that <sup>2</sup> two silly Sparrowes sold for one farthing, cannot fall to the ground without his permission: much lesse man, who is of more worth then many Sparrowes: lest of all Gods Elect, the heires <sup>3</sup> of saluation, for whom it is that hee hath appointed his Angels, for their assistance, protection, for their garding and guiding in all their wayes. Nay, from Christ haue they \* protection, hee defends them as his sheepe: they shall neuer perish, neither shall any man pluck them out of his hands. Secondly, from Christ they haue influence: as he is the vine, they the branches, hee conuayes vnto them the sap and nourishment of grace. 3. Inter-

Ioh. 13. 1.

1 Cor. 10. 13.

Rom. 8. 30.

Psal. 84. 11.

1 Dr. Bens. in

Hos. 7. p. 73.

1 2 Tim. 2. 19.

\* *Wif. Dist.*

Foundation. 5.

2 Zach. 4. 10.

3 Math. 10. 29.

4 Heb. 1. 14.

Ioh. 10. 28.

See *Speculum**Christianum.**Hier. Zach. p.*

243.

Ioh. 15. 1, 4, 5.

Chap. 17.9.11.  
15.17.22.V.

The Saints  
pray for per-  
seuerance, *Cur  
poscitur, si non  
conceditur.*  
*Aug. de bono  
perseuerentia.*  
c. 2.

1 Ioh. 5.14.

\* *Interra fun-  
ditur, in caelo  
operatur. 10.*  
*Ger. med. 25.*  
p. 175.  
\* *Ascendit pre-  
cario, descen-  
dit liberatio.*  
*Idem.*

Psal. 91.13.14.

Yer 15.

Yer. 16.

cession, by which he couers their sinnes and infir-  
mities, presents their workes in his merits, and  
moueth the Father to keepe them from euill. Here-  
vnto wee may adde as helps to perseuerance, the  
Sacraments and Prayer. By the Sacraments Faith  
is confirmed, and sealed, and Grace nourished. By  
Prayer they get strength to continue, and hold fast  
vnto the end: the strengthening power of Christ  
is powred downe from heauen by meanes of  
Prayer.

This is the confidence that wee haue in him,  
that whatsoeuer wee aske according to his will, (if  
it bee grace preuenient or subsequent, renewing,  
or remaining grace, hee heareth vs. Great is the  
force of Prayer, which being \* powred out in the  
earth, pierceth the heauens. It is the key of hea-  
uen: our petitions \* ascend vp, and our protecti-  
ons and freedoms descend downe: This is that  
helmet of saluation by which we repell all the fiery  
darts of the deuill. Whilst *Moses* held vp his hands,  
*Israel* preuailed against the *Amalekites*. If thou  
stretch forth thine hands vnto heauen in humble  
and hearty prayer, thine enemy the deuill shall not  
get the vpper hand of thee, but through him which  
strengtheneth thee, thou shalt proue more then  
Conquerour. Thou shalt tread vpon the Lyon  
and Adder: the young Lyon and the Dragon shalt  
thou trample vnder feete. Because God hath set  
his loue vpon thee, therefore will he deliuer thee:  
and will set thee vpon high; thou shalt call vpon  
him, and hee will answere thee: hee will be with  
thee in trouble, and will deliuer thee, and honour  
thee.

thee. With long life will he satisfie thee : and shew thee his saluation.

7 And lastly together with the outward means, the peculiar all-sufficient and efficacious assistance of the spirit, is necessarily requisite, wee neede his custody and powerfull protection: which enioying, wee shall, as the Apostle saith, be kept by the power of God, through faith vnto saluation. The God of all grace who hath called vs vnto his eternall glory by Christ Iesus, after that wee haue suffered a while, will make vs perfect, stablish, strengthen, settle vs. It is he which giueth power vnto the Saints, and to them that haue no might, he encreaseth strength.

1 Pet. 1.5.

Chap. 5.10.

II. 40. 19.

Our grace now is greater then *Adams* in the Creation, as *S. Augustine* sheweth; hee onely had power to perseuere if he would: but we by Christ haue receiued grace, whereby we haue will to perseuere. By the grace of God it is, that wee haue power, and by the same grace it is that wee haue will, a will, disposing vs; and a power enabling vs to perseuere vnto the end. And yet it is God which worketh in vs both to will, and to doe of his good pleasure. Hee keepes vs from euill, and prepares vs for perseuerance in righteousness, and true holinesse.

*S. August. 100.  
7. de corrupt. &  
gratia c. 12.*

Phil. 2. 13.

He keepes vs from euill: by his speciall goodness, sustaining and vpholding vs in the state of grace. Nay, by his generall grace, which is an act of his prouidence; hee restraines the wicked from their irregularities, and exorbitancies: otherwise; their sinnes would be crying sinnes, an insupportable

*Peccata clamantia.*

supportable burthen, too heavy for the earth to beare: like the deuils they would be out of measure malicious and sinfull. But the Lord puts a bridle in their iawes, and a hooke in their nost hrils, and saith vnto sinners, as to the seas, hitherto shalt thou goe, and no farther, here shalt thou stay thy proud waues: thus God was a blocke in the way of *Saul*, and intercepted him in his outrageous and violent courses of persecution; God by his almighty hand, stricke him from heauen, and sent him groueling both the horse and his rider, they fell vnto the ground. *Abimelech* tooke *Sarah*, *Abrahams* wife vnto his house, but the Lord withheld him from sinning against him. Whereunto the Prophet *David* alluding, saith, *Psalm. 105. 13. 14.* When they (that is the Israelites) went from one Nation to another: from one Kingdome to another people; Hee suffered no man to doe them wrong: yea, hee reprov'd Kings for their sakes. When *Ieroboam* did put forth his hand to smite the man of God which prophesied against the Altar in *Bethel*, God caused his hand to wither, so that he could not plucke it in againe. As thus the wicked are restrained by the generall goodnesse of God: so the godly, the regenerate, by his speciall grace. By nature we are equally and indifferently inclinable vnto all sorts of sinnes; that we abstaine from impious and haynous abominations, it is meerely of diuine grace: It was hee which kept *Eliab* from the Idolatry of *Israel*, and *Ioseph* from consenting and yeelding to the lustfull attempts of his adulterous Mistresse. *St. Augustine* makes it plaine. *Satan* was

A 2.9.  
Gen. 10. 2.  
Ver. 6.

1 Reg. 13. 4.

Tentator desit.  
Sc. Aug  
foliis lib. 16.

was away, and time and place was wanting to doe the deede, but this was thy goodnesse to perserue me; the tempter came in time, and place conuenient; but then thou with heldest me from consenting, and so when I had will, I wanted ability, I wanted opportunity, and all this was from thy blessed goodnesse that perserued mee. And the Prophet *Dauid* in confidence of his perseuerance, saith; Thou shalt guide me with thy counsell: and afterward receiue mee to glory: But this doctrine hath opposers: who object;

Psal. 73. 24.

That the *I*wes were branches broken off<sup>a</sup>, they that were *Ammi* the Lords people, became *Lo-ammi*, a people that is not the Lords, an vn-pitied, an vnblest, a despised, and dispersed Nation: and therefore say they; God was not so good as his <sup>b</sup> word vnto them.

Objection.

<sup>a</sup> Rom. 11. 17.

<sup>b</sup> Ier 32. 38. 39.  
40.

I answered, that the Apostle fore-seeing that not onely the peruerse, but the infirme and weake would thus argue, to pre-occupate and preuent all vngodly and carnall cauillations, reasonings, and contradicting disputations of this nature; he saith, Not as though the word of God hath taken none effect; For they are not all *Israel* which are of *Israel*. What then? *Israel* hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. Let vs distinguish of *Israel* according to the flesh, and *Israel* after the spirit, of *israel* in the couenant, and *Israel* of the couenant, *Israel* elected, and friends vnto the word, and *Israel* reprobated and enemies vnto the Gospel<sup>d</sup>, and the obiection is answered, God per-

Resp.

Rom 9. 6.

Chap. 11. 7.

<sup>d</sup> Rom. 11. 28.

formed his promise to the *Israel* to whom it appertained, to *Israel* of the couenant elected, to *Israel* after the spirit.

*Obiect. 2.*

The Gentiles are warned to beware, lest there be an excision and cutting off of them, as there was of the Iewes: and to what purpose is this cauate if they may not be broken off, say they?

*Answer.*

*a Corin. Gui-  
liel. Iosef. art  
3. de persequ. p.  
290.*

1 As the Iewes were broken off, *Quoad fœdus externum, & statum populi communem*<sup>a</sup>, in respect of the outward couenant, their common state and forme of ciuill pollicy and gouernment: so the Gentiles may be defringed, and deprived of their externall customes, rites, and priuiledges, yea; they may no more in the same outward forme be a people.

*mutuata.  
mutuata.*

*b Defectibili-  
tatem absolu-  
tam idem.*

2 Caueats are good prouisoës, very vsfull and profitable. Others woes are our warnings, their rods our remembrancers, and their corrections our instructions. This dehortation of the Apostle, argueth not<sup>b</sup> an absolute deficiency, defecti- on, reciduation, and falling away; nay, his exhortation and caution doe absolutely consent with the certainty of perseuerance, as meanes with the end, and causes with the effect.

*Obiect. 3.*

*a Isa 44. 10.*

God onely witnesseth<sup>c</sup>, that he will faithfully stand vnto his promises, vnto those that are his children, and taught of him; but promiseth not, that they shall alwayes be his seruants.

*Answer.*

*Heb 8. 9.*

1 Were this true, there should be no difference between the old, and new couenant, in respect of the constancy and immutability thereof; for which it chiefly excelleth the old, as the Scripture hath obser-



observed. In the former, God was onely to performe his promises so long as men continued their obedience, observing his lawes, and the condition of his covenant.

2 The promise made by the Prophet, for the firmenesse and constancie thereof, is like that of God vnto *Noah* concerning the flood: for so saith the Prophet; the Lord hath sworne that as the waters of *Noah* shall not passe over the earth: so he will not for euer be wroth with his inheritance. He may forsake them for a time, but hee will gather them with great compassion. The new covenant hath superiority and excellency aboue the old, as being \* established vpon better promises.

*Heb. 8. 6.*

3 They graunt that promises of perseuerance appertaine vnto those that are taught of GOD: against them therefore I thus argue. The children of God are all \* taught of him, being taught of him, they come to Christ <sup>b</sup>, comming to Christ, hee will neuer \* reiect them, and finally cast them off. *10. 6. 37. 39.*

\* *Ier 31. 34.*  
*Heb 4. 10. 12.*  
*1 oh 6. 45.*  
 \* *Vcr 37. 39.*

True it is indeede, GOD promiseth to marry the Church vnto himselfe for euer: but *Obiect. 4.*

1 This promise pre-requreth the condition of repentance.

2 That onely is promised, which on Gods part is to be performed.

3 The words are spoken, not of spirituall but corporall blessings, whose nature it is, most effectually to draw men vnto the loue of God.

1 It is false that those betrothings, which make vp the spirituall matrimony betweene GOD and

*Answer.*

his Church, are conditionall.

2 I graunt that faith and repentance are required, and requisite to perseuerance.

\* Eph. 3. 26, 27.

\* Ezck. 16. 59.

60.

3 Christ \* gathers vnto himselfe a Church, hee formes his Spouse after his owne image, and confirms her in grace, although of her selfe she be altogether vnworthy<sup>c</sup>.

4 That spirituall blessings vnder corporall are promised, it is more cleare then can be denied. Compare *Hos* 2. 19. with *ver.* 20.

A two-fold  
betrothing of  
the Church.

\* Rom. 9. 24.

1 Pet. 2. 9. 10.

5 There is a double betrothing: the one by an externall couenant, and in this sense all the Iewes were ioyned vnto God, *Isa.* 1. *Ier.* 13. and amongst the Corinthians, all they that professed the true faith: the other by an internall effectuall disposing, and ordering of the Church, to walke according to the tenour and condition of the couenant, thus not all the Iewes, but the \* Ele&t were conioyned in spirituall Matrimony vnto God. And this vnion and coniunction is indissoluble, not the former.

*Obiect.* 5.

The iust which trust in the Lord, are said to be like mount *Syon*, which cannot be remoued; that is, say they, *Ad infortunium, quamuis possint a fide*; to vnfortunate motions and mischiefes, although they may be remoued from their faith.

*Answer.*

What can be more absurd, for can there be any misery or calamity to counteruaile defection and Apostasie from the faith? which estateth men in the possession of hell; and brings vpon men swift damnation? How shall they escape that haue neglected so great meanes of saluation? faith *S<sup>r</sup>. Paul*

by

by way of interrogation. But Saint *Peter* peremptorily and positively affirmeth, that their latter end is worse then their beginning.

2 Pet. 2.20.

The contrary is the truth, the regenerate, in respect of their faith, are like mount *Syon*, for the quality of duration and continuance: their faith shall not be remoued, that is (totally, and finally;) but like mount *Syon* it shall abide for euer.

God promiseth eternall life to those that shall perseuere in the faith<sup>d</sup>; but promiseth not perseuerance.

Obiect. 6.

d Io. 5. 24.

6. 35. 37.

39. 44. 57.

I answer, when the faithfull are said to haue eternall life, in the present; that they shall not come into condemnation, in the future; and that they are past from death to life in the time past; these vnite faith and life together, by a neerer connection and bond, then the promise which is conioyned with the vncertaine condition. Yet in Scripture wee haue euen such as the Apostle calls pretious<sup>\*</sup> promises, to ascertain vs of our perseuerance, as we belong to God and his Christ; such as these are, Io. 10. 28. 29. *Mat.* 16. 18. *Io.* 14. 16. *1 Cor.* 1. 8. 9. *Col.* 1. 22. *1 Cor.* 10. 13. *1 Thes.* 5. 23. *2 Thes.* 3. 3. *Phil.* 1. 6. *Rom.* 11. 1. & ver. 7. & 29. *Luk.* 22. 32. *Io.* 17. 15. 20. *2 Cor.* 3. 8. *Eph.* 5. 23. *2 Tim.* 1. 12. *1 Pet.* 1. 5. *2 Cor.* 1. & 1. 21. *Eph.* 1. 13. & 4. 30. *Rom.* 8. 35. 37. 38. *Reu.* 20. 6. These places, with diuers others before alledged out of the Prophet *Isay*<sup>\*</sup>, *Jeremy*<sup>a</sup>, *Hosia*<sup>b</sup>, *Moses*<sup>c</sup>, *Dauid*<sup>d</sup>, and others, evidently proue, that God keepes his children from finall falling away, and grants them, as repentance, so perseuerance vnto life.

Resp.

\* Promises of perseuerance vnto the end.

*Ier.* 22. 38. 40.

& 31. 33. 34.

*Isa.* 54. 10. &

57. 21. *Hos.* 2. 18.

*Psal.* 125. 1.

*Io.* 4. 14. & 5. 25

& 6. 35. 37. 39.

44. & *Io.* 2. 8.

*Math.* 16. 18.

*Io.* 14. 16.

& *Io.* 17. 12.

13. 1.

\* *Isa.* 59. 20. 21.

*Jer.* 32. 38. 40.

*Hos.* 2. 18. 20.

*Deut.* 30. 6.

*Psal.* 123. 24.

*Psal.* 131. 1. 5.

Here-vnto adde wee these short corollaries or conclusions.

1 Cor. 1. 8.

10. 13.

1 Thes. 5. 23.

2 Thes. 3. 3.

Phil. 1. 6.

\* Prosper, Episcop. Rhegicenf. August. disciple, of the life contemplative, l. 3. c. 13.

f Primasius. Episcop. Vicensis. Who was famous the very same time in Africa with S. Aug.

g Luk. 22. 32.

10. 17. 15. 20.

Rom. 8. 34.

\* 10. 11. 41. 42.

\* 10. 16. 23.

1 Ioh. 5. 14.

b 10. 6. 37. 39.

10. 27. 28.

37. 12.

33. 1.

c 2 Cor. 1. 21.

& 22.

d Eph. 1. 13. 14.

4. 30.

1 That God keepes the faithfull, so that they cannot finally fall and faile.

2 That God hath decreed to bring his Elect to saluation by faith, and therefore they cannot fall totally and finally from it, which \* conioynes them inseparably to God, and is permanent, and eternal, as God himselfe is. When Peter sinned, *Defecit fidei confessio in ore, sed non defecit fides in corde*: Confession ceased in his mouth, but faith failed not in his heart, as faith learned Zanchius. *Non ausus est dicere Bellar. Petrum plane excidisse à gratia. Bellar. enervatus à Guil. Amies. tom. 4. p. 170.*

3 Perseuerance of the faithfull, for which Christ prayeth, shall \* vndoubtedly come to passe.

4 The faithfull praying in the \* name of Christ, that they may keepe themselves from the dominion of sinne, and perseuere in grace, are heard. *10. 16. 23. 1 Ioh. 5. 14.* compare these two places.

5 Christ conserues them faithfully vnto eternal life and saluation. And 1 Cor. 1. 8. *Eph. 5. 23. 1 Pet. 1. 5.* and this is the Apostle Saint Pauls confidence for his owne particular, 2 Tim. 2. 12. and the perswasion of all Gods children, who are established by Christ, and anoynted of God; who hauing the earnest of the Spirit, and being by him sealed, and as it were marked out vnto saluation; They beleue, and therefore speake resolutely, of their future, and finall perseuerance in grace.

6 The regenerate are trees of righteousness, that

that wither not<sup>a</sup>; houses built vpon the rock, that fall not<sup>b</sup>; seede false on that good ground, which fructifieth, and bringeth forth<sup>c</sup> fruit with constancie.

7 Who renounce the faith, Apostatize, and fall away from that which they once professed, were neuer truly faithfull and gracious, but lost that which they seemed to haue, and were not Christs<sup>\*</sup> Disciples in deede, or the true children of God; for they that are endued with true faith, doe neuer finally fall away. 1 *Ioh. 2. 19.* There is not in them an vnbeleeuing heart. In departing from the living God<sup>d</sup>, and consequently they hold fast their confidence, and hope of reioycing vnto the end *Sank, Iudas, Simon Magus, Demas, Hymeneus, and Philetus,* may loose the many good gifts which they haue receiued; but *Danid, Peter,* and he children of God, shall neuer loose totally, and finally, their sanctifying graces: which the Apostle calls, <sup>\*</sup> graces vnrepented of. They may grieue the spirit, and loose the comfort and sense of grace, <sup>\*</sup> the vigour of the spirit may bee repressed or suppressed, but not extinguished, their faith may be troubled and abated, but not quite lost and removed: they may for a time be deprived of the act, but neuer of the habite of any grace.

- 1 They may haue a<sup>\*</sup> thought of cōmitting sin.
- 2 An enticing<sup>a</sup> in the affliction.
- 3 A consent<sup>b</sup> and purpose to effect their sinfull intendments and purposes.
- 4 And an actuall commission of it may surprise them.

*apla. 1.3 Arbor qua non marcescit.*

*b Mat 7.24.25. Domus adificata super Petram, qua non cadet.*

*c Luk. 8. 15. Semen in terram bonam cadens, quod retinetur q<sup>o</sup> fructificat, \* Io 8 31.*

*d Heb. 3. 12.*

*Vet. 6. & 14.*

*\* τὰ χαρίσματα ἀμεταμέλητα.*

*Rom 11 29.*

*\* Vigor spiritus repressus, sed non extinctus, mors fides sed non amota. D Willisius in Rom. 1.7 p 176.*

*\* τὸ ἐθέλειν αὐτὸ διελθεῖν ἢ τὸ συναρπάσειν, ἢ τὸ πικρῆναι.*

But

τὸ ἀποσταθεῖν.

\* Compare  
Ro. 6. 2 8. 9. 11.  
1 Ioh 3. 9.

\* 1 Ioh. 5. 4.

Peccata uanitas  
conscientiam Aug.

But \* a continuation together with Delectation, arguing a nullity and priuation of grace, cannot take hold of them: because they are so dead vnto sinne, that it cannot any more beare sway in their mortall bodies; and so borne of God by the seed of grace remaining in them; that they cannot perseuere in sinne as the wicked doe: and finally, so indued with faith, as that they \* conquer all their spirituall aduersaries, and are neuer totally, and finally ouercome.

Whosoeuer is borne of God, doth not commit sinne, that is, with all his heart, and full consent, but euermore there will bee a reluctation and unwillingnesse: he cannot make sinne his worke, selling, and setting himselfe to worke wickednesse, committing those sinnes with greedinesse, which make hauock of conscience, because the seede of God, euen when the fruit may fall, and faile, euer doth, and shall remaine in him.

(\* \* \*)



CHAP. XXI.

*How certaine Heretiques haue erred, in reputing  
the regenerate to be free from sinne, and are  
therefore iustly to be reprehended.*



Lbeit many haue had their blind,  
rouing, and wandring thoughts,  
and misleading imaginations a-  
bout Saint-holinesse, Reall perfe-  
ction of sanctity and integrity;  
yet these foure about the rest.

*Heretickes to be refuted.*

1 The Donatist, dreaming of Angelicall san-  
ctity, and perfection of degree; sufficient for, and  
efficient to, not their owne alone, but others iusti-  
fication.

2 The Pelagians and family of loue, who think  
themselues so holy, as that they neede not to say,  
and pray, *Forgiue vs our trespasses* <sup>a</sup>.

These are blind like Beetles, or else, like Owles,  
haue their eyes dazeled with their owne imagina-  
ry light. <sup>b</sup> It is to be wondered what should come

<sup>a</sup> Vid. Aug.  
const. 2. epist.  
Pelag. ad Bo-  
nif. l. 3. c. 5. *es*  
lib. de bono &  
dono perseuer.  
c. 2. Where  
he sits it down  
as one of the  
three princi-  
ples which the

Catholique Church doth hold against the Pelagians. That no man doth liue in this  
corruptible body, in how great iustice so euer, without any sinnes whatsoeuer. Aug.  
*vs supra.* <sup>b</sup> *Ethices Christiana Danes Authore.*



c See *Rhem. in  
annot. in 1 Io.*

i. 8. against  
the Pelagians.  
St. *August.* say  
they, reckon-  
ing vp all the  
holy Patriarks,  
Prophets, and  
renowned iust  
persons, faith,  
that they were  
sinners, euen  
when they  
were in grace  
and iustice.

d *Extra tran-  
scendens.*

e *Some grand-  
magnifico &  
mirsifico*

f *Pre quibus  
ceteri omnes  
sordens.*

g *Quisquisla  
hominum.*

h *Flagella rei-  
publice, flagella  
seditionis.*

i Bookes of  
diuellish poli-  
cie, and wic-  
ked profane-  
nesse.

k As their old  
friend *Watson*  
in his *Quodli-  
bets* auouch-  
eth; And Dr.  
*Boys* in his  
*Posits* out of  
him.

into their mindes to make them contend that they may be holy and iust, so long as they liue in this present world : which is not onely contrary to the Scriptures, but to common experience ; for the best haue their infirmities : the worst their enormities, and impieties.

3 The Priests and Iesuites, in their owne eyes, are<sup>d</sup> transcendents for vertuous acts, and for holinesse absolute Superlatiues. *Italian* the Apostata thought himselfe to be *Alexander* the great, and *Simon Magus*, some great one, and so are they (<sup>e</sup> in whose eyes all others seeme base and vile) too highly conceired of themselves, beyond the bounds of sobriety. In comparision of them, wee are<sup>g</sup> (forsooth) the very refuse, scumme, and off-scouring of men ; factious Schismatics, impious Hereticks, perfidious reuolters and fugitiues. But what are they, whilst like the Pharisee they are carried away with an ouer-weening conceit of their personall inherent righteousness, and selfe-iustifying-Saint-seeming holinesse ? They are as one faith, actors in strife, not Martyrs themselves, but murderers of others ; <sup>h</sup> the scourges of a Common-wealth, and the bellowes of Sedition. They instruct credulous nouices, and seduced vnstable soules, making them more cunning in *Lucian*, *Aretine*, *Machiavel*, then in their Breuiaries and Bibles. And their reading to English Youthes beyond the Seas, <sup>k</sup> hath beene the stroke of steely heads on flinty hearts, which hath well-nigh set all Christendome in a combustion. Howsoever some amongst them may be zealous, or rather superstiti-

ous

ous in their blinde deuotions, voluntary humilities, vowes of voluntary pouerty, chastity, and single life, in their religious pilgrimages, stricke autterities, and will-worships, yet it is to be feared, that the greatest part are but meere Ananiassees, Scribes, and Pharisees, painted Sepulchers, and disguised hypocrites. They will cry out with those Iewes in the Prophet, The temple of the Lord, the temple of the Lord, when all the while it is for the temple of Idols, through their horrible heathnish corruptions, mixtures of seruices, and prophane idolatries. And as the Hypocrites in *Isay*, so they say to vs, Stand further off, come not neere vs, for we are more holy then you. All their piety it is but impurity, and their Saint-seeming innocency and integrity, their priuate and publique deuotions, whereby they teach their ideotick and illiterate people to commit idolatry, deceiueablenesse of vnrighteousnesse. They are, as one saith, Wolues in Sheepes cloathing: silver drosse laid vpon a potshard, and though they speake fauourably, yet there be seuen abominations in their heart, when they speake you faire, beleeue them not, saith *Solomon*. These are they that pretend innocency, as if they were Larabs, or Doues, without the gall of bitterness; and yet the world knowes them too well, for such as are invred to *Ioabs* salutation, or vnto *Iudas* treasonable kisse: Their words are softer

† Their vociferations and insolent iactations.

m Ier. 7. 4.

n sa. 65. 5.

o 2 Thes. 2. 10.

p Mat. 7. 15. Alex. Roberts

fac sep. p. 29.

Pro 26. 25.

q Iob brooke

Amasa by the

beard with ene

hand (a comple

ment of

great humili

ty) and vled

sweet words,

Art thou in

health my bro

ther? but

smote him

with the o

ther, and shed

cut his bowels

vnto the

ground.

2 Sam 20. 9.

r Iudas coun

terfected affectionate loue, with a pathetick repetition, *Rabbi, Rabbi*: to make way for the performance of his woluish fury vnder the shewe of peace: and gaue a smooth kisse, a token to betray his Master, sharper then any dart. *Lupino furoris vim sceleris per speciem pacis incipimus, signum traditionis, sanguine omnis telis osculo praeiuit.* Leo 1 ser. x. de pass. r Plal. 53. 21.

Ll 2

then

d Molinens.  
 Machiavelus  
 in prince suo.  
 e 18. Guichard.  
 l. 1 de Alex 6.  
 e Apol Cathol.  
 in Reg Fran-  
 cia part. 2. Pe-  
 trus de vinem  
 in epistolis. Si-  
 mon Scardius.  
 Cefnerus.  
 Marfilus lo-  
 Mecerius de  
 Schismate. Pe-  
 trus Crinitus  
 de honesta dis-  
 ciplina.  
 f Felix in  
 Paschali 2  
 Rudam in In-  
 noc 3  
 g Ba'lem in vi-  
 ta Pauli 3.  
 Helnoldus in  
 Chro Selau. de  
 Greg 7 & Pa-  
 pa Urbano Ab-  
 bau Vrpergen-  
 sis Nicolai  
 Cefnerus Si-  
 mon Scardius.  
 D. Benson in  
 Hof. 7 7 p. 11.  
 b Mir. 5 9.  
 i 2 Reg 9. 20.

then butter, smoother then oyle, and yet sharper then swords; for warre is in their hearts. The wilde Assie is the Lions prey in the wildernesse: and euen the Saints and children of GOD, vnto this day, are massacred, and butchered by them. To make relation of their<sup>d</sup> periuries, <sup>e</sup> seditions, <sup>f</sup> warres, <sup>g</sup> murders, parricides, and King-slayings, would take vp a volume. These are those *Sinons*, euery one hauing a Troian horse within himselfe; and if they can finde oportunitie at any time against the Protestants, they will not bee satisfied with bloud. When I recount all their hellish machinations, the thought of the Powder-treason takes vp all the roome. That, that may say, with the deuill possessing the man in the Gospell, My<sup>h</sup> name is Legion, for wee are many, many deuils, many treasons, many heads, many deuises, which shot at the King, the Annoynted of the Lord; the Queen, the mother of our hope; the Prince, the branch of our hope; the Councell, the braine of our Kingdome; the Bishops, the Charets of *Israel*, and the horsemen thereof; the Nobility and Gentry, the flower of our Country and Common-wealth: they, they of that confederacie were like to *Iehu*, the sonne of *Nimshi*,<sup>i</sup> they marched furiously, they marched as they had beene mad.

These are the qualifications of Romish iusticiaries, that thinke to ascend mount *Syon*, Gods holy hill by their personall merits. If these be Saints, who are Scythians? if these be Catholiques, who are Cannibals? If this be their iustice, what then is their iudgement? Well, let these Disciples of the

the Pelagians build vpon their owne goodnesse a sandy foundation; let them like *Narcissus* growe enamoured with their owne shadowes, and with the Pharisee in the Gospell, bragge of their holinesse, and say that they fast twice in the weeke, that they are not as other men are, vniust, extortioners; or as Protestants, and sinners, wee know that they are not hereby iustified. As wee cannot allowe their iustifying of themselves: so neither their <sup>k</sup> panegyricall orations of the Saints; who affirme<sup>l</sup> of the Virgin *Mary*, that she sinned not, no not so much as <sup>m</sup> venially all her life. Secretly shee confessed her selfe a sinner, when she said <sup>n</sup>, My soule doth magnifie the Lord, and my spirit hath reioyced in God my Sauour. Like as those which were stung with fiery serpents, looked vp vnto the brazen serpent, the type of Christ; and so were cured. In like manner, the Virgin *Mary* distrusting her owne inherent righteousnesse, goeth out of her selfe, as hauing neither ioy, nor peace in her selfe, nor hope of saluation as of her selfe; and as one that primarily and principally longed for the saluation of *Israel*, and reioycing, would magnifie, and magnifying, would reioyce in her soules-alone Sauour; she breaketh out into this short, but sweet eiaculation: My soule doth magnifie the Lord, and my spirit reioyceth in God<sup>o</sup> my Sauour. This holy and blessed Virgin abounded with personality of thy Virgins flesh hath proceeded without spot. <sup>o</sup> He also condemned the Monick Friars, charging them not to Preach, nor publish the contrary opinion, by his Bull, bearing date 1483. D. *Fulk* in *Rom* 5. 14. <sup>p</sup> There is, saith *Luther*, vpon the *Gal* great Diuinity in Pronouns My &c. <sup>q</sup> See *Pet. Lomb* lib 3. dist 3. *Tho. Aquin* in mag. sent. *Bern. Epist.* 374. ad *Canonicos Lugdunens* *S. Aug* de *Gen* ad litem l. 10 c. 18.

<sup>k</sup> *Panegyrica oratio*. *Isid* A lasciuious and licentious kind of speaking in the praise of others, wherein they ioyne lies with flattery. <sup>l</sup> *Rhem. Anot.* in *Rom* 5. 14. *Col* 1. 24. *Ec* 1. 16. 1. 8. <sup>m</sup> *Luk* 1. 74. <sup>g</sup> Pope *Sixtus* the fourth held, that the Virgin *Mary* was without either actuall or originall sinne: to confirm which opinion, he instituted the feast of her conception, adding to the Angels salutation, these words; *Et bene dicta sis Anna mater tua, de qua sus macula tua processit caro virginis.* And blessed be *Anne* thy mother, of whom



ous, not absolutely and simply, but in some sort, and in part; not in effect, but affections; in respect of their intentions, and desires.

4 The fourth and last sort are the Catharists, a generation that are wise in their own eyes, but not washed from their filthinesse; that are (*Catharoi*) pure in name, and impure by nature. They conceite, that in regard of their purity and holinesse, they need not to pray for grace and mercy: which opinion *Novatus* and his adherents, the Novatians, favoured, and furthered.

They hold<sup>a</sup> that there is one onely repentance, and that sinning after Baptisme, there remaineth no more hope of mercy. Wee hold that there is but one repentance; which being often iterated and practised, yea so often as wee commit sinne; is unailable to saluation. If a man fall into sinne after Baptisme, it is not Gods will that he should be an Aliau, exile, and stranger from his Church, and the publick dispensation of the word; but that repenting, he should be received againe to grace and mercy. Was it not the saying of Christ in the Gospell, vnto the Palsie man, Goe thy way, and sinne no more, lest a worst thing come vnto thee? Did Christ tell him that there was no more sacrifice for sinne, or that he could not be renewed again vnto repentance, nay, our Sauours reply was onely by way of direction and caution: to preuent sinne in him for the time to come, and to the end hee might now after grace watch ouer his wayes more heedfully, and so anticipate and preuent his pristine sinfull courses and conuersation, that hee might

<sup>a</sup> Epiphanius  
aduers. haer.  
l. 2. tom. 1. cont.  
catharos haer-  
sis 59 p. 493.

Io. 5. 14.

Heb. 10. 26.  
Cha. 6. 6.

15.27.15.17.

1 Cor 7.9.

1 Cor. 5. 4. 5.

2 Cor. 2. 7.

a Cant 2. 10. 13

*Surge a morte**peccatis veni**in iustitia :**surge a delicto**& veni cum**fiducia : surge**a peccatis, &**veni per penitentiam,**surge a dissolucione,**& veni in perfectione :**surge ab offensa**male uolue, & veni in sanctitate :**surge ab infidelitate, &**veni in fide : surge a perdi-**tione, & veni in recuperatione.**Epiphani aduersus hares. l. 2 tom. 1. p. 493. Ergo. Qui**non dat peccanti veniam, dat penitenti gratiam.*

might not in the same degree & measure, as in former times he had done. When *Peter* had thrice denied Christ, to make satisfaction for his three-fold denial, he is to go out, to go out & weepe, to go out & weepe bitterly : as Christ before hand had call'd him to make a trebble confession. Howsoeuer the impenitent are hopelesse & helpelesse, yet notwithstanding true conuerts, at what time so euer they repent, shall be receiued to grace and mercy. The prodigall entertained but a resolution of returning vnto his heauenly Father to confesse himselfe; and the Father is said to runne towards him, to embrace him in the armes of his mercy, to giue vnto him the kisses of peace. If there had beene no remedy for the incontinent, the Apostle would not haue prescribed marriage. If the incestuous could haue had no hope of reconciliation, and consequently of saluation left vnto him, would the Apostle haue counsailed the Church of *Corinth*, being gathered together with his spirit, and the power of the Lord Iesus Christ, to deliver such a one vnto Sathan, for the destruction of the flesh, that the spirit may be sau'd in the day of the Lord Iesus? or being excommunicated, would he haue exhorted them, to forgiue him, and comfort him, lest perhaps he should be swallowed vp of ouermuch sorrow? Prescribed remedies argueth that the diseases were not desperate. And the afore-salleged places vngainsayably euince, that though sin be committed after baptisme, veni per penitentiam, surge a dissolucione, & veni in perfectione : surge ab offensa male uolue, & veni in sanctitate : surge ab infidelitate, & veni in fide : surge a perdicione, & veni in recuperatione. Epiphani aduersus hares. l. 2 tom. 1. p. 493. Ergo. Qui non dat peccanti veniam, dat penitenti gratiam.

yet



yet there is a place left vnto the children of God for repentance. What necessity then is there for the Catharists and Puritanicall Anabaptists, to pretend perfection of holinesse, which is not possible in this life to be attained vnto? Nay contrariwise, if they were not sicke of spirituall arrogance, and selfe-loue, they would confesse their sinnes, and so seeke for grace to helpe them in time of need: they would confesse themselves vnprofitable seruants, and sinners, and with *St. Paula*; the chiefe of sinners: and going out of themselves with the Publican, they would call and cry vnto GOD for mercy, saying, and praying with him;

*41 Tim. 1. 15.*

⁂ O God be mercifull to me

*6 Luk. 18. 13.*

a sinner.

(\*)

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*Mm*

CHAP.

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## CHAP. XXII.

That restraining grace is no infallible argument of the New-birth: all that keepe themselves from outward euils, may neuer belesse be in their pure naturalls, and vnregenerate Christians.



ALL men being originally and naturally involved in *Adams* fall, vntill by regeneration a new nature be supernaturally infused, and the depraued qualities renewed; vntill Christ the second *Adam*, as the Author of a new life, be spiritually formed in them by a New-birth; till they liue not, but Christ liueth in them; what are their best vertues but *splendida peccata*, sinnes varnisht, and hauing a glorious out side. They abstaine from sinne, not because Gods law forbids it, as a transgression and breach thereof; for then *Herod* would leaue his *Herodias*, and men would leaue one sinne so well as an other; they would equally respect GODS commandments: knowing that the law of God is Copulative, and the precepts so conioyned and linkt together, that they which violate one, breake all, as St.

James

Gal. 2. 20.

1 Ioh. 3. 4.

Psal. 119. 6.

James sheweth; *Iam.2.* Who so fulfill the law (towards the world, keeping their sinne from the eyes of men,) and yet offend in one point, they are guilty of<sup>a</sup> all, though not actually, yet in a possibility; it is more then probable, that such as make no conscience of some one commandement, will not regard the obseruation of the rest, but violate any one, if not all; as occasions, and temptations shall be presented, and ministred vnto them. Vntill the old man by vertue of Christs death be crucified in them, and the vertue, so well as the merit of his resurrection, raise them from the death of sinne, to the life of righteousness, vnregenerate men dare venter vpon any vnlawfull meanes, yea rush vpon sinne, and the occasions thereof, as the horse rusheth into the battell. Perhaps, all runne not a-like vnto the same excessse of ryot, feare of approaching euils and calamities, shame of the world, dread of punishment from the iustice of God, or man, restraining them. Hee whom feare with-holdeth from sinne, is a sinner notwithstanding.

A Lyon by<sup>b</sup> terrour of armes and armed men, or of great multitudes, meeting, assailing, and compassing, is reuoked from his prey; yet as he came a Lyon, so hee went away a Lyon: hee tooke not the prey, neither did hee put off his spoyling and preying nature. The Wolfe comes to the Fold, by the watchfulness of the Shepheard, and the bark-

*contempserit, & diuitem in honoratiorem locum collocauerit: ceterum non minus peccauit, quam qui homicidium commisit, aut adulterium, licet alterum altero grauius sit, & impares eorum pena. Mat. 10. 5. c. 11. 22. c. 12. 32. Ezck. 4. 3. c. 5. 6. c. 16. v. 47. 51. Io. 19. 11. 1 Ioh. 5. 16. Marlor expos. eccles. En Aug. de verb. Apof. Sermon. 15. b Sanct. Aug. simile.*

*a Totam legem violamus in vno capite Marl. in Iam. 2. 10. Hac est via, ambulate in ea. 1f 30. 21. i. e. non in aliqua parte, sed in tota lege: quia nulla est iustitia nisi in perfecta legis obseruatione Calu. in loc. Non dicit quod omnia peccata fecerit, quia in lege prohibentur, quia unum aliquod peccatum designauit: sed non minis, inquit, sub legem peccauit; quam si ex vniuersitate illi aliud quodpiam peccatum fecisset. Nam certissimum est non esse homicidam, & adulterum qui pauperem*

*2 Virtutis amore, sed formidine pena. Oderunt peccare boni virtutis amore. Oderunt peccare mali formidine pena.*

Vaine glory  
restraineth  
others.  
*2. μαρτυροῦν  
ἑαυτοῦ βέλους.*  
2 Tim. 3.

Math. 6. 1. 2.

One sinne re-  
strained by  
another.

ing of the dogge is forced to returne, yet is he not turned into a Sheepe. Fearing the legall terrours and tortures, or the anguish of thine owne sinne-guilty soule, thou do'st that which the law commands: thy iustice is not <sup>a</sup> for loue of vertue, but in respect of the punishment of vice. The Thiefe hoping to escape vnpunished, and vnfound out, giues ouer himselfe vnto theft, robberies, and murder; and thou, if thou couldest deceiue God, what outrageous euils, and haynous crimes wouldest thou commit? Feare whilst it suppresseth, purgeth not from impiety, it neither killeth, quelleth, nor conquereth thy raging and raining lusts.

The vaine-glorious praise of men, hath withheld others from outrageous & enormous crimes, yea, hath made many to put on <sup>a</sup> a shewe, or forme of godlinesse, and a habite of seeming sanctity. Popularity, and applause, and the breath of brain-sicke persons, is the first mouer in their spheares. A goodly abstinence from vice, to rob, not men, but God of his honour and glory. Verily, saith the Lord of glory, they haue their reward.

Another hath not haunted harlots houses, nor rioted in drunken excesse, nor swaggered himselfe in and out of all fashions, yet in the meane while he hath hugg'd his Mammon, with more delight-some, not lesse vaine embraces. Young Mr. Prodigall lyes not in waite for Monopolies, puts not money to vse, seekes not that which is another mans, nor sues his neighbour wrongfully at the law, he contends not to put him out of his right. Right! hee cannot spare so much time from his Masters,

Masters. Another deuill findes him full imployment: and yett how often doth man distract himselfe to two Masters, and will bee \* couetous and vainely miserable, that he may be prodigally vaine and luxurious. Thus hee serues diuers lusts, infinite vanities, one deuill, and all his angels.

\* *Quis in rapacitate auarior, quis in largitione effusior. Cicero pro Caelio.*

Happily thou committest not murder in Duels and Challenges, thanks to thy cowardise and base feare of danger, yett by thy slanderous tongue, or malicious heart, wishing, imagining euill against thine aduersary, thou seekest to deface Gods image in him. Suspecting, or fearing euill from him, thou hatest him, and in hating of him, art a murderere, and you know, saith Saint *Iohn*, that no murderere hath eternall life abiding in him. Nothing but \* hatefull feare (a fearefull murder,) with holding thee from murdering, thou art fearefully carnall.

1o. 3. 15.

\* *Quem metumt oderunt. Hor.*

Others reſtaine themſelues from many enormous acts, not out of any hatred of vicious qualities, for this would carry them with equality to the abominating of all impieties, vnto a loathing and detestation of them; but from ſome indiſpoſition, either by naturall complexion, or by education, trade, common cuſtome, accident.

The Italian and Spaniard hates drunkenneſſe: what, becauſe it is a vice? Why then not the Stewes, blaſphemy, diſſimulation, pride? But becauſe it is the ſinne not of the Germane, and Dutch onely; but of our Nation alſo; and their Countries haue admitted no ſuch brutiſh cuſtome, *Qui pectine nigro caſtrati ſunt*, who were Eunuchs from their infancy, becauſe of debility of nature, they

Cuſtome reſtraineth from ſinne.

(as among the Turks) are trusted with the *Saraglios* of Potentates. How doth education preuaile with the Irish beyond the bonds of alleagiance? Trade and course of life haue made men put off common nature, as we reade of *Machumet* King of *Cambaya*, *Mithradates*, and others, who haue liued on poysons. Butchers put on ferity and cruelty, and women put off womanhood, and modesty, as in curtezans. And doth not their Art and Trade make Marriners and Souldiers resolutely hardy, & ouerdaring aduenturers? But vntill they leaue off to be dissolute, and fight against vice, I can neither call them spirituall souldiers of Iesus Christ, nor Newborne Christians.

Refraine by  
naturall con-  
stitution.

Others sinne not, because it is contrary to their naturall constitution, and bodily complexion. Who seeeth not the power thereof in cohibiting from euils, not simply because they are euill, but by enclining and bending their naturall aptnesse to other extreames? Thus older and colder persons are rather iecalous then lustfull; dissembling, enuious, suspicious, couetous; hotter, and younger men are bold, libidinous, prodigall, proud, vaine-glorious. If these vices be not transferred, it is the difference of the soule, which reiects not vice, but as disagreeing with their natures.

Want of  
meanes to do  
euill.  
Ignorance and  
dull stupidity  
may refraine,

Some want meanes to be wicked. The errand begger (a curst-beast with short hornes) is an errant honest man. Some abstaine from vices for ignorance, as the Nouice-Callant, afraid to hunt after the fashion, to misse it; his sober attire is from his dull apprehension, or want of Lord, or Master, or  
a fore-

a fore-head not fully braz'd.

Some haue will enough, and wit too much, but want oportunitie, occasions, and seasons fitted to their purposed vices.

Some haue a naturall stupidity, a disposition not exceedingly vicious, nor yet at all vertuous, the wood is so greene, the deuill can scarce make it burne.

Some haue not enticing objects, and tempting prouocations to some sinnes; as to wanton mirth in sicknesse, or mourning, and to desperation in abundant prosperity.

Want of enticing objects.

Some are Infants, and haue not attained ripenesse to this rottennesse. Some are old, and sinne hath rather left them, then they it: and sometimes wickednesse is accounted vertue.

*Properum ac felix scelus virtutis vocatur, Megara in Herc Fureu. Sen, Trag 250.*

And sometimes GOD in his providence and goodnesse, where hee giues not a renewing<sup>a</sup> spirit, there he giues<sup>b</sup> a restraining spirit to inhibit the proceedings of hell vpon earth, lest otherwise, there bee not a world left in the wicked, but the earth should spue out all her Inhabitants by their owne mutuall massacres. God for the conseruing of ciuill society, doth not onely restraints his source of sin, but doth at his pleasure also giue worthier endowments of politicall wisdom, & morall vertues, as he intendeth to exalt any man or state. Hence (and not fro spirituall renouation) God was with *Saul*, gaue him another heart, and in a maner metamorphosed and changed him into a new man: and GOD also touched the hearts of a band of men to follow him: which is spoken in regard of his royalty and their

*a Spiritum renouantem. b Spiritum reprimentem.*

*1 Sam. 10. 6. 9. 26.*

loyalty,



\* Isa 44. 28.

<sup>a</sup> Ezek. 29. 20.

<sup>b</sup> 1<sup>o</sup> Ro. 8 15.

<sup>c</sup> Eph. 2. 12.

\* *Homini voluntas est quoddammodo Dei instrumentum, non prout & merum sed liberum. Alacrez, disp. 68. 5.*

\* Lam. 1. 17.

Ier. 5 22.

\* *Quicquid Deus tempore vult, quatenus vult, ab aeterno voluit & decreuit: & huius decreti firmitas non pendet proprie ex hominis contingenti voluntate. Bellar. Enerv. A. mes. tom. 4. l. 2. p. 35.*

loyalty, and not of saving grace; hee being before of priuate state, and education, vnfit for such a function. Thus is *Cyrus* called Gods \* Shepheard, and *Nebuchadnezzar* <sup>a</sup> his seruant and \* workman. By me <sup>b</sup>, saith God, it is that Kings raigne, and Princes decree iustice. *Alexander, Pompey, Caesar*, all the heroick and noble sparks and spirits of pristine, and present ages amongst the <sup>c</sup> heathen, haue receiued all they haue, are, can, (but their sins) from aboue, of the Father of \* lights; from whom commeth euery good and perfect gift. God out of heathenish, and hellish darknesse, of errour and iniquity, brings light for their externall good, for the spirituall good of his Church, and for the eternall glory of his owne name. And as to the Sea, he placeth bounds which it cannot passe, and though the waues tossethemselues, yet can they not preuaile: so by a perpetuall decree hath hee bounded (by a law within themselues) the illimited and illegitimate desires of naturall men, that though the waues of iniquity rage horribly, yet shall they preuaile no further then God permitteth.

(\* \* \*)



## CHAP. XXIII.

*Christians should beware how they become voluntary efficientes in sinne, and free workers of wickednesse: and should labour for an Antipathie and contrariety vnto sinne, and to haue their conuersation in all piety and godlinesse.*



Y our Christian profession, we are called, to serue <sup>a</sup> God in holinesse and righteousness all the dayes of our life, and are taught <sup>b</sup> to denie vngodlinesse and worldly lusts, and to liue soberly, righteously, and godly in this present world. What <sup>c</sup> should the children of light haue to doe with the children of darknesse? What should Christians walke according to the flesh <sup>d</sup>, who are by Christ their Redeemer regenerate, and borne a-new, for to liue according to the spirit? <sup>e</sup> St. Peter aduisech the dispersed Iewes, and conuerted Christians, to walke as the children of God, why? because <sup>f</sup> God hath called them to an admirable light. <sup>g</sup> St. Paul <sup>h</sup> resembling the time of the law vnto the night, by reason of the darke mists and figures thereof, and the state of grace vnto the day, which is a lightsome time, hee

<sup>a</sup> Luk. 1. 74.

<sup>b</sup> Tit. 2. 11.

<sup>c</sup> Luk. 16. 18.

<sup>d</sup> Rom. 13. 12.

<sup>e</sup> 1 Pet. 2. 10.

<sup>g</sup> Rom. 13. 12.

thereupon inferreth, let vs cast away the workes of darknesse, and put on the armour of light. Of all those who haue any dignity conferred, there are duties required, and Christians must be cautelous to performe them. Let Barbarians (said *Alexander*)<sup>1</sup> be knowne by their vices, but Grecians by their vertues. It is no meruaile that Grecians & liue impurely; but that Christians should liue so, who are partakers of such, and so great graces and fauours, ft is a most deplorable & intollerable thing. A small sin in the world, is notwithstanding great in one professing Christ.

*1 Quintus Curtius.*

*2 Quod Craci  
impure viuunt  
non est miran-  
dum. S. Chry-  
sost.*

*Bern. l. 2. con-  
sid. ad Eugen.*

*2 Aug. de vita  
Christianorum.  
Quid prodest  
vocari quod  
non est?*

*3 1 Pet. 2. 16.  
ἐπιμαρτυροῦ-  
μεν τῆς κακίας.*

*Velamen ini-  
quitatis.  
ἀπορροή  
δοξασίας.*

*S. Bernard* thought it a thing prodigious in nature, for any one to haue the first place, and the lowest life; a high calling, and some abieſt course of liuing: because the calling to a place of dignity, as to be the child of God, doth challenge vn- to it selfe greater sincerity of life, then is looked for of others of meaner condition. What<sup>a</sup> doth it profit thee to be called the thing thou art not? To beare the title of a Christian, and to be in action nothing lesse? To be a Christian in name, but not in deede? To haue the voyce of *Iacob*, but the hands of *Eſau*? one thing in shewe, but another in substance? But is it credible that Christian profession should euer put on masking attire, and play her hypocriticall part on the stage of this world, putting on the cloake<sup>b</sup> of Maliciouſnesse, as *S. Peter* speaketh; and a vizard<sup>c</sup> of holinesse, as *Saint Paul* saith, *2 Tim. 3. 5*. Or that those who beare the name of the children of God, should endeuour like Iuglers, to cast a mist before the eyes of the simple, worke

worke diuination in so fine a web, cast such glosse vpon corrupt dealing, as if all were holy; like hote Meteors in the ayre, which shoote and shew like Starres, being but exhalations. In the Comedy of *Menander*, and Tragedies of *Seneca*, there is a *Hercules*, but not true *Hercules*: In the course of the world, there is a *Herod* that pretends worship, but intends to take away the life of an innocent Babe: there is an *Ahab* that proclaimes a Fast, thereby to compasse *Naboths* Vineyard: but all is not gold that glisters. This is the seeming age, wherein complement goes as farre as one of the liberall Sciences, and to be a fashionable man is as high rated, as to be learned and honest.

But as for you, beloued, who professe your selues the children of the highest, looke yee to your conscience, and your credite, prouide things honest before G O D, and in the sight of men. If there be any among you that giue Christianity occasion to \* wonder at the leaues of your good words, and not the good works of your liues; who seeme to make account of <sup>d</sup> new Moones and Sabbathes, and of the Church of God, and of Religion, and haue your hands full of bloud, grinding the faces of the poore by hard bargaines, hauing your mouthes full of lyes, and yet wiping your mouthes, as though you were no such men; take heede, the vizard will be pulled from your faces, and God will smite you, you whited wall. God will see you, you cannot deceiue him whose eyes are ten thousand times brighter then the Sun.

Besides, our sinnes (as wee are the children of

N n 2

God)

1 Reg. 22. 17.

\* Mirari suam  
frondes, & non  
sua poma. Virg.  
l. 2. Georg.  
d. 1. a. 1. 13.

Act. 23.

\* *Tribunus* & *vi-*  
*ginti plagis*  
*confessus* *C. Su-*  
*eton* p. 40.  
*Plutarch.* &  
*C. Suet. Tran-*  
*quil* p. 40. *tra-*  
*didit* *qui-*  
*dam* *M. Bruto*  
*argumenti* *dis-*  
*esse,* \* *ὁ* *ὅ*  
*τὸ* *ἐ* *κ* *τ* *ο* *υ* *τ* *ο* *υ*.

God) will so much more displease our heavenly Father. When *Iulius Caesar* was \* wounded vnto death by the Senatours of Rome, it grieved him much, but much more when he perceiued himselfe to be hurt by *Brutus*, whom hee loued aboue the rest, and as his owne sonne: therefore his heauy heart, and sorrowfull tongue, coppied out of a more dolefull minde these words, \* And thou my sonne also? So no doubt it grieues God to be pierced thorow with the finnes of Atheists, and irreligious men: but it grieues mee more (may God say) when thou that art my child rebellest against mee: thou, whom as mine owne sonne I haue created, whom I haue redeemed, whom I haue iustified, whom I haue sanctified, whom I meane to glorifie.

Beware therefore how with the vnregenerate yee giue way to sin with purpose of heart, pleasing consent, and perseuerance: for,

1. Sathan makes vse of this subtile serpent, to deceiue vs before we sinne, hee shewes his policie; when we haue sinned, his baseness: hee makes vs first reuile our Father: and then steps vp to witnesse how wee haue blasphemed: Hee ticeth vs to commit sinne, and presently turnes \* *ἀντίδικος*, our aduersary, or accuser. Hee began with *Eue* first with hesitations, and his fly-couch'd oratory: and euer since hee continues in wiles, and stratagems; rather perswading vs to sinne, then vrging vs: and when we haue done it, hee seldome lets vs see our folly, till we be plunged in some deepe extremity: then he writes it in capitall letters, and carries it as

1 Pet. 5. 8.

a Pageant at a shewe, before vs. What could haue made *Dauid* so heartlesse, when *Absalom* rose against him, but the guilt of his then presented sins? when he fled, and wept, and fled againe? when hee couered his head, and went barefoote, and wept both hee and the people, that went with him, as they ascended *Mount Oliuet*? (saying then *Psalm* 61. & *Psalm* 71.) it was surely the remembrance of his 2 Sam 15.  
30. sinnes which thus perplexed him, and prostituted him to this extreame penance. It appeares a wonder, that *Shimei* should raile a King to his face; and vnpunisht, braue him, and his host of Souldiers, casting stones, and spetting taunts, while he stood incompasssed with his Nobles. It had beene verily impossible, but that *Dauid* was full of the horror of his sinnes, and knew hee repeated truth; though in that, hee acted but the deuils part, ignobly to insult ouer a man in misery. When wee are in danger, he galls vs with what we haue done: and on our sicke beds, shewes vs all our sinnes in multiplying Glasses. Like *Clomines*, hee'll conclude a league with vs for seuen dayes, and when we thinke our selues secure, in the night will hee assault vs: the best way therefore is to disdain the league, to be vigilant, to beware his pit-falls; circumspect, to preuent his practises; couragious, to resist his temptations; and constant, to ouercome his suggestions.

2 Consider wee that no mans sinne goes alwayes vnpunished: no not a sinne of infirmity in the regenerate, though they be Gods children, neuer so neere and deare vnto him; hee punisheth

<sup>a</sup> 1 Cor. 11. 30.

<sup>\*</sup> Dan. 12. 2.

<sup>A</sup> 2. 7. 60. & 13  
36.

Io. 11. 11. 14.

1 Thes. 4. 14.

<sup>b</sup> 1. Pet. 4. 17.

<sup>c</sup> Math. 5. 22.

<sup>d</sup> Some vnper-  
fect or broken

speech, be-

wraying an

angry and fe-

stered minde,

as pish, in our

Eng. tongue.

Howsoeuer

some fetch

*Raca*, from

the Hebrewes

*Rach*, which

signifies to

spet; and co-

thers from

*Rach*, light-

headed or

empty, vpon

whom men

care not to

spet, or to vse

some light ge-

sture before

him in con-

tempt: yet the

them with temporary chastisements: as losses, crosses, sicknesse of body, and sometimes with corporall death. For this cause saith *S<sup>r</sup>. Paul* to the *Corinthians*<sup>a</sup>, many are weake and sickly among you, and many sleepe, that is, the sleepe of <sup>\*</sup> death. The time is come, as *Peter* speaks; that <sup>b</sup> iudgement must begin at the house of God: and if it first begin at vs, what shall the end be of them that obey not the Gospell of G O D, and if the righteous scarcely be saued, where shall the vngodly and the sinner appeare? And the smallest sinnes haue their <sup>c</sup> proportionable punishments, causelesse anger shall be in danger of iudgement, and he that shall say to his brother, *Raca*<sup>d</sup>, shall be in danger of the <sup>e</sup> Councell, but whosoever shall say thou foole (vsing a name or word of reproach) shall be in danger of hell fire. Thinke not then that madnesse of minde, <sup>f</sup> in the vnregenerate, the <sup>g</sup> spirit of slumber, the <sup>h</sup> cauterized conscience, the <sup>i</sup> euill heart of incredulity, or the <sup>k</sup> hardnesse of heart; that <sup>l</sup> dedolent impenitency, pestilent <sup>m</sup> selfe-loue, putrid <sup>n</sup> hypocrisie, the <sup>o</sup> falling sicknesse of Apostasie, the <sup>p</sup> Gangrene of heresie, the <sup>q</sup> plague of discontentment, the <sup>r</sup> grieve of impatency, the <sup>s</sup> excesse of intemperance, the <sup>t</sup> frenzie of passions, the <sup>u</sup> fury of anger,

best exposition is to interpret it of some vnseemly behauiour, which may be in the countenance, or mouth, by moues, or words, as iust, sic; or scoffing, Gal. 4. 29. <sup>s</sup> The iudgement which consisted of 23. Iudges, who had the hearing and deciding of the weightiest matters of life & death *Wilsen Dict*. In the Iewes smallest Courts they had three Iudges, in the greater 23, and in the greatest of all 71. *Bulling* *de Be-*  
*z* *in loc.* <sup>f</sup> 2 Tim. 3. 9. <sup>2</sup> Pet. 2. 16. <sup>g</sup> Isa. 29. 10. <sup>h</sup> 1 Tim. 4. 2. <sup>i</sup> Heb. 3. 12. <sup>q</sup> v. 15.  
<sup>l</sup> Eph. 4. 19. <sup>m</sup> Rom. 2. 5. <sup>n</sup> 2 Tim. 3. 1. <sup>o</sup> Math. 3. 27. <sup>p</sup> Luk. 8. 13. <sup>q</sup> 2 Tim. 3. 17.  
<sup>r</sup> 1 Reg. 8. 38. <sup>s</sup> Psal. 42. 5. 173. 11. <sup>t</sup> Iam. 5. 5. <sup>u</sup> 1 Tim. 5. 6. <sup>v</sup> Rom. 7. 5. <sup>w</sup> *170*  
*Inter breu. Eiusdem Hor. Eph. 4. 16.*

the



the \* passions of hatred, \* gluttony, \* drunkennesse; that the \* deafnesse of the eare, the \* cuill eye, the \* poysonous tongue; that \* burning lust, the \* consumption of enuie, the \* tympanie of pride; that \* insatiable avarice, \* desperate presumption, or violent desperation, thinke not that these enormous crimes without repentance, shall escape the iudgement of condemnation. Oh but some may say, the wicked haue their iollities: they liue as if they were passing thorow the world in state, and the streame of prosperity turning it selfe, to rowle with their applauded wayes: which when the Epicure considers, it makes him to exclude the providence: and euen *David* himselfe, *Psal.* 73. when he saw the prosperity of the wicked, how their strength was firme, they came not in trouble, neither were plagued like other men, and that in their death they were free from bands, his feete had well-nigh slippt, and he was almost gone: he was enforced to flie, to the stop, (with a, fret not thy selfe, O my soule!) and to haue recourse vnto the sanctuary of God, where hee vnderstood their end, *ver.* 17. and then his saying was, Surely thou diddest set them in slippery places: thou castedst them downe into destruction, *ver.* 18. And though a holy Christian and child of God, seeme to be in the disgrace of heauen, though he smart and pine away, through the sadnesse of his encumbered soule, and liue as it were, in the frowne, and the nod of the traducing world; yet let not any with heathenish *Telamon* so long in prosperity, was some argument to *Diogenes*, that God regarded not man's affaires,

\* Gal. 5. 19. 20.  
Pro. 10. 12.  
\* Phil. 3. 19.  
\* Eph. 5. 18.  
\* Isa. 42. 18.  
42. 8.  
\* Mat. 7. 21. 23.  
\* Iam. 3. 8.  
\* 1 Cor. 7. 9.  
\* Pro. 14. 13.  
\* 1 Cor. 4. 18.  
Iam. 6. 4.  
1 Pet. 5. 5.  
\* Pro. 30. 15.  
\* Iob 7. 15.  
\* Sam. 17. 23.

h si eurent, se-  
ne bonu fir,  
male malu;  
quod nunc ab-  
est Tul. l. 3. de  
nat Deor. Im-  
probi, optimi,  
bonis male est.  
Harpalum con-  
tra Deo testi-  
monium dice-  
re, quod in illa  
fortuna tam  
diu viueret.  
Diog. Cynicu.  
Tul. ibid.  
Wicked Har-  
palus lining

blasphe-

blasphemously accuse God of carelesnesse, who said, that if God had any care of men, and their actions, good men should be in good estate, and wicked men in worse: but it is otherwise, saith he; <sup>b</sup> The wicked haue their hearts ease; good men are in misery. But what saith the Prophet *David*, Doubtlesse, there is a reward for the righteous, and a God which iudgeth the earth. And he will not suffer the wicked alwayes to goe vnpunished. He caused the Sunne to <sup>a</sup> abide in *Gibeon*, and the Moone to stand still in the valley of *Aialon*, whilst he rayned hailestones from heauen, to discomfite the fiue Amoretish Kings. He consumed *Sodome* and *Gomorrah* with fire and brimstone <sup>b</sup>. Hee ouerthrew <sup>c</sup> the Egyptians in the midst of the Sea, when they oppressed *Israel*, and *Wisd.* 18. 5. had determined to slay the Babes of the Saints. The Lord created a new thing; <sup>d</sup> hee caused the earth to open her mouth, and swallow vp *Corah*, *Dathan*, and *Abiram*, with all their families, and sent a fire to consume the 250. men, that offered <sup>e</sup> Incense. Two Beares tore in peeces 42. of the children, which mocked the Prophet *Elisha* in his way to *Bethel*. The Lyons spoyled the Idolaters, their wiues, and their children, and brake all their bones in peeces. *Elah* King of *Iudah*, drinks himselfe drunke, and his seruant *Zimrie* slayes him <sup>b</sup>. The men of *Gibea* <sup>i</sup> play the adulterers with an harlot, and 25000. Beniamites must loose their liues for it. *Achan* is found a pilferer, and couetous, and he & all that he hath must be burnt with fire <sup>k</sup>. Doth God conniue and winke at sinners, or is there

partia-

<sup>a</sup> Iosh. 10. 13.

<sup>b</sup> Exod. 19. 24.  
Read Exo. 14.  
27. 18. Psal. 74.  
13. 14. & *Iun.*  
*Tremel* in loc.  
*Vid.* *Wisd.* 8.  
5. 14. & Psal.  
103. 11.  
<sup>d</sup> Num. 16. 30.

<sup>e</sup> Psa. 90. 5. 6. 7.  
Psal. 103. 16.  
*Wisd.* 18. 20.  
<sup>f</sup> 2 Reg. 2. 24.

<sup>g</sup> Dan 6. 24.  
<sup>h</sup> 1 Reg. 16. 9.

<sup>i</sup> Iul. 20. 46.

<sup>k</sup> Iosh. 7. 24.

partiality in the most high, shall not the Iudge of all the earth doe right? farre be it from GOD (saith *Iob*) that he should doe wickednesse, and from the Almighty that hee should commit iniquity. For the worke of a man shall hee render vnto him, and cause euery man to finde according to his wayes. Thou rendrest to euery man according to his workes, saith the Psalmist<sup>m</sup>; with whom accordeth the Apostle, saying; That he will<sup>a</sup> render to euery man according to his deedes: to them who by patient continuance in well doing, seeke for glory, and honour; and immortality, eternall life: but vnto them that are contentious, and doe not obey the truth, but obey vnrighteousnesse, indignation, and wrath.

*Gen. 18. 25.*  
*Iob 34. 10. 11.*

*Psal. 62. 12.*  
*Rom. 2. 6.*

*Ver. 7.*

*Ver. 8.*

If the swearer persist in his swearing, the lyer in his lying, the idle Minister in his idlenesse, and euery wicked one in his wickednesse, behold, hee that treadeth, the wine-presse of the fiercenesse and wrath of Almighty God, shall come quickly, & cloathed with a garment dipt in bloud; his eyes shall be as a flame of fire, out of his mouth shall come a sharpe sword, his reward shall be with him, to thrust euery one of them into the euer-burning Lake of vnquenchable-horrible-hellish-sulfurous-flames. Be we therefore admonished not to walke in the wayes of the vnregenerate, to commit sinne peraduisedly, willingly, and continually.

*Reu. 19. 15.*

*Ver. 13. 1*

*Ver. 12.*

*Ver. 15.*

3 Sinne but once committed, gaines a pronenesse to reiteration. As there is no feat of actiuiety so difficult, but being once done, a man ventures on it more freely the second time: so there is no

Difficilius est  
vivere, quam  
hospem non ad-  
mittere.

sinne at first so hatefull, but being once committed willingly, is committed the second time with greater facility. Yeeld once vnto Sathan to doe his will, and stronger perswasions will plead for a second action: tis easier \* to deny a guest at first, then to turne him out hauing stayed a while, or being once admitted. But thinke vpon the inconueniences ;

1 Thou knowest not, senselesse man, what ioyes thou loosest, when thou fondly lashest into new offences.

2 The world cannot re-purchase thee thy pristine integrity: thou hast hereby lost such hold of grace, as thou wilt neuer againe bee able to recouer.

3 Admitting sinne, thou defilest thy soule. A minde not conscious of any foule enormities, is a faire temple in a durty streete: at whose dore, sin, like a throng of rude Plebeians, knocks incessantly: while the dore is shut, tis easie to keepe it so, and them out; open that, or let in one, and thousands will rush in after it, & their tramlings will for euer soile thine vnstayned soule.

4 While thy conscience is vnspotted, and thy soule vntainted, thou hast that can make thee smile on the rack, \* and flames; 'tis like *Homers Nepenthe*, that can banish the <sup>b</sup> sadnesse of the minde. But when thou woundest that, thou buriest thy ioyes at once, and throwest a Jewell from thee is richer then the wealth of worlds. For <sup>c</sup> what is a man aduantaged, hauing rest, and tranquillity, and peace from without, and an vnquiet tormenting consci-

ence

a Non curat  
Tyrannorum  
minas, quia im-  
mortalis sensit  
diuina consolati-  
onis diuitias  
Io. Gerhard.  
Med. 32. p. 335.  
b In aduersu  
non tristatur,  
quia sanctus  
spiritus efficitur  
inter eum inso-  
lam consolati-  
tur. Idem ibid.  
p 337.  
c Quid prodest  
vivere in copia  
omni abun-  
dantia, & cor.  
queri flagella  
conscientia?

ence within? though a man wallowe in wealth,  
 and yet haue the worme of conscience gnawing  
 vpon him? Therefore take heede of continuing in  
 sinne. If yet you will needes follow your owne  
 imaginations<sup>d</sup> which are euill, and that continu- <sup>d Gen. 6. 3.</sup>  
 ally; beware of ioyes no better then sicke mens  
 dreames: and howsoeuer for a time they may  
 charme, and<sup>e</sup> silence the cryes both of sinne and <sup>e Gaudia no-</sup>  
 punishment, yet in the end, the<sup>f</sup> visions of your <sup>penthica 28</sup>  
 heads (like *Nabuchadnezzars* will make you afraid. <sup>f Dan 4. 2.</sup>  
 If you be wicked, you will<sup>g</sup> flye cowardly, yea <sup>g Pro. 28. 1.</sup>  
 fortithly, when none pursueth: and because yee  
 haue loued iniquity, and hated righteousnesse, ther-  
 fore the deuill (whom yee haue serued) will annoynt  
 you with the oyle of sadnesse aboue your fellowes;  
 then shall you not be merry, though all the plea-  
 sures in the world should make you melody. An  
 euill conscience (when you haue lost your selues,  
 as *Iob* lost all his goods and children) will haunt <sup>Iob 1. 19.</sup>  
 you, and say vnto you, you haue lost Gods fauour  
 and your owne soules, And I alone am left alieue to  
 come and tell you, to keepe you waking at mid-  
 night when you should sleepe. When there bee  
 many fiery pictures in the ayre, a blast of winde  
 breakes and disperfeth them all: when in your  
 mindes there be fearefull and terrible cogitations,  
 strange frightings and amazements; there is no  
 way to disperfethem bur by Gods spirit, that wind  
 which bloweth<sup>h</sup> where it listeth. Now sinne grie- <sup>h Io. 3. 8.</sup>  
 ueth the spirit, and maketh him like an vwelcome  
 guest, to depart from his house and habitation.  
 Go commit it not.

5 Perseuerance in sinne disfigureth the image of God in vs. It is vnto the soule as the Ring-worme to the face ; a disfigurer thereof. The Canker eateth the flesh, rust consumeth Iron, and Firre-vessels corrupt good wine. Sinne corrupteth our consciences, mishapeth our affections, defiles our bodies, and destroyes our soules. When therefore God shall see \* the garment of righteousness which he bestowed on vs, rent and torne ; the worke of sanctification our of reparations, his image cancelled in vs, he may say as once our Saviour said of the Romane Coyne, whose image and superscription is this. *It is Caesars, then giue vnto Caesar the things that are Caesars, and vnto God the things that are Gods.* Whose image and superscription is this ? It is the deuils, or the worlds, or the fleshes, then giue vnto them that is thirs : they are not stamped with my seale, I acknowledge them not to be mine owne.

When King Richard had fortunately taken in a skirmish Philip Bishop of Bevois, a deadly enemy of his, he caused him to be clapt vp in prison, casting iron bolts vpon his heeles, being complain'd of vnto the Pope, he wrote vnto the King not to detain his deare sonne, an ecclesiasticall person, and a Si epheard of the Lords ; but to send him backe againe vnto his Flock. Hereupon he sent his Ambassadour vnto the Pope, willing him to vse the words of the Patriarchs, vnto their father Iacob, when they had sold their brother Ioseph, and dyed his party-coloured coate in the bloud of wilde beasts ; \* this we haue found (shewing the Armour with

Dr. Bens in  
Hof. 7. 7. 4.

Mat. 7. 12. 37.

\* Haue inue-  
nimen, vide y-  
stimon tunic  
flit this fit an  
man.

with which he was taken) whether it be the coate of thy sonnes or no.

Nay, replied the Pope, it is not the coate of my sonne, nor of my brother, but of some impe of *Mars*; let him procure his owne freedome if he can.

If God finde vs in the field of this world, fighting vnder the deuils standard, with the weapons of vnrighteousnesse, he will surely apprehend vs, and cast vs into the prison of an euill tormenting conscience, hee will fetter vs by his heauy and seuerer chastisements, so that wee shall not be able to shake off our gyues of sinne-guiltinesse, and though wee appeale vnto a higher then the Pope, Iesus Christ the righteous, yet will he not heare vs, and answer vs graciously, but send vs empty away. They may mourne with the Ostriche, and howle with the Dragon, make bitter lamentation like *Esau*, for the losse of his birth-right, yet he will turne the \* deafe eare vnto their intempestiue suites, and returne them this disconsolate answer; for that they hated knowledge, and did not chuse the feare of the Lord: they would none of his counsell, but despised all his reproofe: therefore they shall call vpon me, but I will not answer: they shall seeke me early, but they shall not finde mee: they shall eate the fruit of their owne way, and bee filled with their owne deuices.

6 There is no sin in its owne nature \* veniall; but as euery sinne in it selfe is vicious: so to thee, if thou continuest in it, it will be pernicious.

What sin is there that we may account, or little,

\* *Obscrates*  
*auxibus: sum-*  
*dere peccata.*  
*Hor.*  
*Pro. 1. 29. 30. 38*  
*v. 31.*

\* *Rhem answer*  
*in 110. 1. 8.*



or veniall, vnlesse comparatiuely ; (in respect of more haynous finnes) seeing there is none so small, but that (without repentance) is able to sinke the soule in eternall damnation. Who will think that a slight wound, which giues a suddaine in-let to a death, causing the <sup>b</sup> wrath of God to abide on vs. All finnes are pardonable to the faithfull and penitent, and without faith and repentance, euen the least and lightest finnes are damnable and <sup>c</sup> deadly. The distinction of mortall and veniall finnes the Scriptres knoweth not, it is inuented for nothing else, but to obscure the grace of God, by which onely we are iustified by faith in the death and merits of Christ, Dr. Fulke in 1 Ioh. 1.8.

Whatsoever finnes are committed (in *transgression*, *sine consilio*) preaduisedly, and against the conscience, which not resisting by the spirit, faith and the spirit being lost, though but for a time; he that offended in this kind, *non tantū ex ordine inficitur; sed ex re ipsa etiam aeternarum poenarum est reus*, is not onely guilty of eternal sufferings, in the order of Gods iustice, but of the reall demerits of his owne finnes. Rom. 6. 23. And if veniall finnes of their owne nature were pardonable; to what end should the Saints (in whom there is not any mortall deadly, and raigning sinne) <sup>d</sup> begge remission and <sup>e</sup> grace at the hands of GOD? All our felicity is in remission of finnes, Psal. 32. 1. Rom. 4. 8. And of grace it is that we are saued, Eph. 2. 8. In our selues what euer our holinesse and vprightnesse be, though we

<sup>a</sup> Deut. 27. 27.

Rom. 5. 14.

6. 23.

<sup>b</sup> Io. 3. 36.

<sup>c</sup> Psal. Bellar.

omniū à Cuius.

Amei tom. 4.

l. 2. cap. 1. p. 19.

Qualibet cul-

pa potest à deo

puniri poena

mortis aeterna.

Azoum Iesui-

ta. l. 3. cap. 9.

Gerfon p. 3.

tract. de vita

spirit. lect. in

1 Cor. 1 docet.

omne veniale

peccatum dig-

num esse poena

aeterna: Ergo

sua natura

mortalis est,

& sola Dei

miserericordia

venialis ibid.

p. 21 fine.

Communis the-

ologorum sen-

tentia decen-

dum arbitror,

venialis rem-

issionem pec-

cati, gratia-

rum & super

naturale esse beneficium Dei. Azoum Iesuita l. 4. c. 10.

<sup>e</sup> Psal. 32. 6. Psal. 143. 2.

<sup>d</sup> Psal. 130. 3. 4. Psal. 143. 2.

haue

haue none but pardonable finnes, yet with the Apostle, we should desire to be deliuered from this body of death, *Rom. 7. 24.* For there is great danger in the smallest finnes, both for their frequency and secrecie; the one encreasing them to a large heape, the other so couering them, as wee see not how they wrong vs. The raine that falls in smallest drops, moystens the earth, makes it mire, slime, and durty, whereas a hard shower, that descends violently, washes away, but sokes not in. Euen the smallest letters, are most hurtfull to the sight. The smallest sands will sinke a ship, if it be ouer-burthened with them, and though they bee but small passions of enuie, gluttony, drunkenness, or lusts vnto fornication, vncleanenesse, inordinate liuing, couetousnesse, and desire of riches, these foolish, and hurtfull lusts, sinke the ship of our soules, and drowne vs in perdition. We should therefore auoid great and publique finnes for their scandall and wonder: lesser and priuate, for their danger and multitude, both, because God hates them. For louing God, we cannot but abhor what he loathes. Yea, the reward of sinne is death, *Rom. 6. 23.* one leake in a ship is sufficient to sinke it, and the bleeding of a veine is enough to let out the vitall spirits; and one wound may kill *Amasa* and *Goliath*, so well as 23. did *Cesar*. One proud disdainfull thought may cast Lucifer out of heauen, and the eating of one Apple, driue *Adam* and *Eue* out of Paradise: and one sinne may bring death vpon the sonnes of men. The Diuine purity cannot abide iniquity, the soule which sinneth shall dye, though *Coniah*.

like

*c Veniale peccatum est non absoluit in sua natura, absq; illa relatione ad asseruam, sed relatione, quatenus Dei gratia istud propter Christi meritum non imputat: & tales sunt affectus pullulantes, & errores incidentes, & reliquiae infirmitates, quibus non assensu interfecti; sed repugnant, & quos sibi non imputant; sed condonari petunt. propter Christum. Psa. 32. 6, Rom. 7. 24, 1 Tim. 6. 9.*

like thou be a signet on Gods right hand, yet if thou grieue him by thy finnes, hee will cut thee off.

7 It is very perillous to perpetrate and commit againe pardoned finnes. Custome is another nature greatly to be feared: for hee that from his youth hath liued wickedly, in his old age shall haue sinne in his bones. A childe brought vp in close prison, can there sport and play: when he that lately saw light, and had his liberty; can doe little eise but bewaile his captiuitie. The Israelites being long in bondage, were loath to depart. The woman which had an infirmity 18. yeares, called not vpon Christ as the Leapers did. Sinnes are not like diseases in the body, the older the sorer: but the older the sweeter, and yet the more toothsome, the more troublesome: for custome not resisted, becommeth a necessity; old sinners are compared to *Lazarus* in the graue.

1 They think they are corrupt and become abominable.

2 They haue a great stone of custome rolled vpon them, which can hardly be remoued, Christ must groane and cry aloud, before *Lazarus* can be raised.

3 Their feete and hands are bound, they cannot imploie them to any good action.

4 Their faces are couered, hauing by the darkness of their finnes, lost the sight of God.

Old finnes are chaines: one linke, one sin, doth draw another. Secret suggestion draweth on cogitation: cogitation, affection: affection, delight: delight,

a Ier. 13. 23.

b Iob 20. c 8. 7.

11. *Quod in  
inuenture sua,  
ex quo gravis  
rapeccata co-  
mittere capit,  
in isdem pec-  
catis suis usq;  
senectutem perma-  
nerit, pro qui-  
bus nunquam  
voluerit peni-  
tere.* Chrysost.  
c Luk. 13. 11.  
d Luk. 11. 13.

e Psal. 14. 13.

f Io. 11. 43.

delight, consent & consent, the sinfull act : many acts make a custome: custome bringeth despaire: despaire a defence of sin: defence, a boasting in it: glorying in sin, impudency: impudency, sinfull impudency:& final impudency, is the fore-runner of damnation. *Peter* at the first will but deny *Christ*, afterwards he denied him with an oath: at last he did curse, and sweare, and forswore himselfe. The Disciples could not cast out a foule spirit, that had remained in one from his child-hood. Hee that hath had long prescription, will plead possession. A language first learned, is not soone forgotten: and a custome long continued, is not quickly changed.

8 The evils which attend here-vpon are many, wrath, iudgement, and a more fearefull state of condemnation. For this cause it is, that the wrath of God commeth vpon the children of disobedience. There shall goe a rod out of the roote of *Iesse*, and a flower shall ascend out of the roote thereof. *Christ* will be (saith *Origen*) a rod vnto the sinners (to correct them) but a flower vnto the righteous (to refresh them.) GOD will wash the pollutions of the sonnes and daughters of *Syon* in blood. By the spirit of iudgement he will purifie their filth out of the midde of them, and purge their sordidnesse and defilements of blood, by the spirit of combustion, and punishment. As hee is a light vnto the Saints, to illuminate them: so hee will be fire vnto sinners to consume them. For our God, <sup>b</sup> saith the Apostle, is a <sup>c</sup> consuming fire, and a ieaious God, <sup>d</sup> as *Moses* addes.

Math. 26.

Mark. 9.18.

S. Bafil.

Orig. v. 8.3.

1st Cor. 12.12.

1st Tim. 3.16.

Orig. super E-

ccl. 1.14. hom. 5

6. 12. 13.

Deut. 4.24.

1st Tim. 3.16.

of his wrath

and hatred

against sinners.

Hee is a fire to

burne the wic-

ked in his

wrath, and to

consume the

vngodly var-

toathes.

2. In respect of

the brightnes

of his Majesty,

to cherish and

comfort the

godly. 1o 1.5.

The Lord

appeared to

Moses Exod. 3.

in a flame of

fire, to signifie

that he would

cherish and

comfort that

poore distressed

and afflicted

people.

Griffith Will-

iams in Ro. 17.

p. 32.

*a Si deus in luce  
illuminati, et  
a prima delictorum  
misericordia  
erecti, vultus  
ad eandem Ma-  
lignitatem re-  
uertimur, gra-  
uior puni-  
tio certe nos ex-  
spectabit Chrys.  
in Math. 12.  
hom. 44. 433.  
b 2 Pct. 2. 22.  
c lo 3. 14.*

*d Math. 12. 45*

*e Chrysost. in  
1<sup>a</sup> 1. 1. rom. 4.*

*f Heu consola-  
tor super hosti-  
bus meis, et  
vindictor de  
inimicis meis.  
g Chrysost. in  
Ezek. 18.*

If when <sup>a</sup> wee are illuminated by the Diuine light, and are freed from the wretched estate of our former offences, wee returne againe (like the dogge to his vomite, and like the Sow that is washed, vnto her wallowing in the mire <sup>b</sup>) vnto our wonted wickednesse, a more grieuous punishment will certainly waite vpon vs. Therefore our Sauiour admonisheth the Palsey man, *lo. 5.* on this wise; <sup>c</sup> Thou art made whole, sinne no more, lest a worse thing come vnto thee. When the vncleane spirit returnes into his empty, swept, and garnisht house (voyde and destitute of the grace, and feare of God) he taketh <sup>d</sup> with him seuen other spirits worse then himselfe, & they enter in, & dwel there: and the last state of that man is worse then the first. When the faithfull Citie is become an harlot, and the <sup>e</sup> soule in which righteousness inhabited, polluted with sinne; when the good spirit hath left his house, and Sathan that euill spirit hath taken vp his abode and dwelling: when our siluer is turned into drosse; our zeale, to luke-warmnesse; our luke-warmnesse, to profane neutrality; our deuotion, to dissolutenesse; our regularity, to disorderlinesse; and our piety to impurity; if we will not leaue our sinnes, we must looke to heare that of the Prophet, <sup>f</sup> I will reioyce ouer mine enemies, and be auenged on them. The allegory of <sup>g</sup> St. Chrysostome holds good, that GOD will punish the sinne of the Father, (euery incensing prouocation and entisement vnto sinne) vpon the children, (the conception of sinne in thought) vnto the Nephew, the third generation (that is, vnto the sinne in thought, brought into act) and vnto the Nephewes.

Nephewes sonne, the fourth generation, which is gloriation or boasting in iniquity. The least degree shall not goe unpunished, and the more hainous the offence is, the greater will bee the iudgement.

The first transgression, saith the same Father vpon *Amos* 1 is to thinke an ill thought. The second, to be well pleased therewith. The third, to fulfill in deede, what was conceived in thought. The fourth to continue impenitent, and take delight in sinne committed. For these three transgressions, and for foure, as of *Damascus*, <sup>2</sup> of *Gaza*, ver. 6. *Tyrus* v. 9. of *Edome* v. 11. of *Ammon* ver. 13. of *Moab*, of *Iudah* ver. 4. of *Israel* v. 6. so for three transgressions, and for foure of England, I will not turne away the punishment thereof (as saith the Lord.)

Temporall iudgements shall euer follow wickednesse at the heele: nay, death and destruction; confusion, and condemnation shall be the reward of euill doing.

Enuious *Cain* becomes a murtherer, and accursed. *Ishmaels* mocking caused him to be cast forth. *Esaus* prophanenesse lost him the birth-right. *Sampsons* lust lost him his eyes and strength, and in the end, his life. *Elyes* indulgence was his breake-neck. *Nichols* deriding spirit made her barren. *Israels* incredulity kept them from entring into the Lords rest. *Herods Herodias* danced him to hell. The hypocrisie of *Ananias* and *Saphira*, brought vpon them suddaine death. *Iudas* his ouer-swolne treacherous-couetous heart burst his belly, so that his

Pp 2

bowels

*Pater* prouocatio & incitamentum, primi generatio. Filius, concepitio peccati. Item 1. 15. generatio 2. Nepos, cogitatio mala in actum producta. generatio 3. Pronepos, delictio. & gloriosa in nec. generatio 4. 1. Peccatum est cogitare quod mala sunt. 2. Cogitationibus, sique uisum fuerit. 3. Opere imposito, quod uere decreuerit. 4. Post peccatum, uere agere, & intentionem, & in iudicio complacere debet. & Cory. 1. 1. Amos 1. 3. Cap 2. 1. Act. 13.

bowels gushed out. Happy is he therefore who is warned by others woes.

Iob 38. 19.  
*vid. S. Chrysost.*  
*n. loc.*

What if God doth suffer the wicked to go unpunished for a time, and hee doth not plague them corporally, yet he may bring vpon them the spirituall plague of an hard and incredulous heart. Out of whose wombe came the Ice, saith *Iob*; and the hoary frost of heauen who hath gendred it? who but the Lord? It is hee that hardens the waters like a stone, and bindeth vp the face of the deepe, and it is the Lord who in his secret purpose and inscrutable iudgement, subtracting his grace, leaues men to harden their owne hearts. Whence it comes to passe, that their hearts being straightned, and shrunk together with cold, they proue insensible of the seruour of diuine charity.

<sup>a</sup> Eph. 2. 3.  
<sup>b</sup> Rom. 6. 2. 3.

But I dare be bold that sinners shall be afflicted for their transgressions, and perish. They are all <sup>a</sup> children of wrath, wrapt in iniquity, whose wages is <sup>b</sup> death. Who goe hence without the Mediatours passport, shall come to iudgement without our Sauiours welcome. No sinner shall escape punishment, either in this life, or in that, or in both: Kisse then the sonne lest yee perish. God is auenger of wickednes, he will destroy them that speake lyes: breake the armes of the wicked, and bring them to the pit of destruction. The serpent shall eate dust, *Adam* sweat, and *Eue* bring forth in sorrow: the <sup>c</sup> Lyon, Wolfe, Leopard, are appointed for idolaters. The dogges shall licke the bloud of *Abab*: the sea swallow *Pharaoh*, *Saul* perish by the sword.

Psal. 2. 5.

Psal. 5. 6.

c2 Reg. 17. 25.



sword. *Herod* was eaten vp of *Lyce*, *Nero* slewe himselfe, *Domitian* was stabd by his seruants: *Tra-* *Suetonius.*  
*ian* dyed of a dropsie, *Hadrian* spet out his lungs; \* *Entropius.*  
*Antonius Verus* dyed of an Apoplexie<sup>a</sup>: *Valerius* a *Dion.*  
 was taken captiue by *Saporis* of *Persia*: *Aurelius* kil- *Spartianus.*  
 led by his seruants: mad *Dioclesian* slew himselfe: *Eusebius.*  
*Maximianus* hang'd himselfe, and *Maximinus* was  
 eaten vp of wormes. Arch-Bishop *Arundel* dyed A<sup>c</sup>. and mo-  
 of hunger. *Indas* hang'd himselfe. A<sup>c</sup>t. 1. *Lucian* numents.  
 was deuoured of dogges<sup>b</sup>. *Manes* was slayed aliue; b *Eusebius.*  
*Arim* purged out his guts, *Nestorius* tongue was ea- *Socrates.*  
 ten out with wormes, *Mahomet* died of the Falling *Nicephorus.*  
 sicknesse: *Benedict* the ninth was strangled by the *Theat. hist.*  
 deuill, and *Zoroastes* King of *Bactria*, was burned  
 by *Sathan*: the blasphemers must bee stoned to  
 death, and *Nicanor* slaine for breaking the *Sabaoth*.  
*Chams* posterity are accursed, *Abfalon* hanged by  
 the hayre, *Bellerephon* that slew his mother, became  
 like *Caine* a tormented runagate, *Adulterous Pau-*  
*sanius* was haunted by the *Virgins* ghost: murthe-  
 ring *Methredates* kill'd himselfe. *Sodome* was bur-  
 ned for impurity: the *Sechemites* destroyed for Gen. 34.  
 their leachery, and *Romes* gouernment was chan-  
 ged for the rape of *Lucretia*: *Troy* destroyed for  
*Helens* whoredome, and *Marcus Fabius* condemned  
 his sonne for theft. *False Amaziah* had his wife an Amos 7. 17.  
 harlot, his sonnes slaine, and himselfe must dye in  
 a polluted land. The light of the wicked shall be Iob 4. 7. 8.  
 quenched, saith *Iob*, and the Lord from heauen, as  
*Dauid* speaketh, *Psal.* 11. will raine fire and brim- *Psal.* 11. 6.  
 stone, storme and tempest, this to be the portion

Psal. 119.

of the wicked to drinke. He will make them as a  
fiery Ouen in the time of his anger, the Lord shall  
consume them in his wrath, and the fire shall de-  
uoure them. Therefore let vs not participate  
with them in their sinnes; lest we par-  
take likewise of their  
iudgements.

(\* \* \*)

CHAP.



## CHAP. XXIII.

*How the children of God may comfort themselves in all temptations, in an assured hope of their finall perseuerance; and how inwardly they should reioyce with ioy glorious and unspeakable, knowing that they cannot commit sinne vnto death.*



Being vnited to Christ wee are sure of our perseuerance, because wee beare not the roote, but the roote beares vs. Being ingrafted into Christ, our saluation depends vpon his vnion with vs: and the older we growe, the more we shall flourish in the Courts of the house of our God, and in our olde age bring forth fruit more abundantly.

2 Hauing afforded vs of God the counsell of his spirit, the reports and admonitions of his messengers, the direction and light of his word, the benefit of his Sacraments, and all helps to further vs in the way of saluation: And receiuing from Christ a strengthening power, influence, intercession, and other acts and operations of his grace: and the holy Ghost being vnto vs the seale of our regene-

I  
Cooper in Rom.  
2. 1. p. 30.

Eph. 4.30.

regeneration, sanctification, and spirituall son-ship, by whom we are sealed to the day of our redemption; wee may therefore be confirmed in an assurance of saluation.

Rom. 8.16.

Hee is the earnest of our inheritance, when therefore Sathan shall suggest that by our sinnes we haue lost Gods fauour, and the Kingdome of heauen, tell we him, that he is a lyar; for we haue the earnest hereof freely giuen vnto vs of God: and not onely so; but that wee haue the spirit for our witnesse, that wee are the children of God, and if children; then heires with God, and ioynt heires with Christ: and therefore there remaineth no condemnation to vs being in Christ; not walking after the flesh, but after the spirit.

Rom. 8.1.

Nothing can separate vs from the loue of God, which is in Christ Iesus, neither things present, nor things to come: neither present afflictions, nor future temptations and trialls, can separate vs from the loue of our God, and gracious Father. This is proued; from the nature of God, who is faithfull, and will confirme vs to the end, perfecting that which he hath begun in vs: secondly, from the nature of the fruite whereof we are begotten againe; for it is immortall:

3 From the nature of that life which by that seed is communicated to vs, it is the life of Christ which is not now any more subiect vnto death.

4 Perseuerance being a necessary condition of sauing faith *Heb. 3. 14.*

*Parre in Rom.*  
*c. 11. ver. 22 p.*  
*394 sine.*

Is our faith weake, remember wee that hee is faithfull who hath promised, and will performe the

the same in his due season. When our flesh faileth, and our heart also, let God be the strength of our heart, and our portion for ever. Say wee with the same Prophet, I will behold thy face in righteousness, and when I awake, I shall bee satisfied with thine image. Psal. 73. 26.  
Psal. 17. 15.

God suffereth his children after sinne committed, to be without the sence and feeling of faith, and yet they are not altogether destitute of faith. See *Psal. 77. 7. 8. 9. 10.*

All these complaints were but the representations of feare and despaire, assailing his faith, and fighting against it. And *ver. 10* he acknowledgeth his owne infirmity. And to feele the want of faith, is an argument of faith. *Peter* denying Christ <sup>a</sup>, was a man fearefull <sup>b</sup>, and of little faith. There are degrees of faith <sup>c</sup>. And though our faith be a weak faith, yet will not Christ breake the <sup>d</sup> bruised reed, nor quench the smoking flaxe. And to speake properly, it is not faith, but <sup>e</sup> Iesus Christ that sa- ueth vs; faith alone being the <sup>\*</sup> instrument where- by we apprehend, and lay hold of Christ. And as by the apple of our eye, though it be but little, wee see a great mo<sup>r</sup>taine; so by our faith, though little, we take and receiue whole Christ, in whom we haue all the treasures of wisdom and saluation. a Math. 26. 35  
b Math. 8. 26  
c Rom. 1. 17.  
d Isa. 40. 3.  
Math. 22. 19.  
e 1 Tim. 1. 16.  
\* Eph. 3. 12. 17  
Gal. 3. 14.  
Col. 2. 7.  
Rom. 7. 2.  
Heb. 2. 4.  
Rom. 1. 17.  
Gal. 2. 10.  
Heb. 10. 22.

And howsoeuer the promise of not seeing death (that is, death eternall) be vpon the condition of keeping Christs <sup>f</sup> word; and our consciences ac- cuse vs of sinne-guiltinesse (the common disease of all mankind) yet let the consideration of Gods readinesse to forgive, and to receiue repentant sin- f Ios. 1. 51.  
2 Reg. 3. 47.  
2 Chro. 36.  
Eccles. 7. 12.  
Troy. 9.  
1 Ioh. 1. 8.

*b Ezck. 33. 10.  
 i Ioh. 1. 9.  
 k Luk. 19. 10.  
 l Math. 11. 28.  
 m Domino  
 mens sua a qui-  
 eta est. 10. Ger-  
 hard 32 p. 2. i.  
 n Contra iram  
 Dei quiescit in  
 vulneribus  
 Christi: contra  
 accusationes  
 satanae in po-  
 tentia Christi:  
 contra terro-  
 rem legis in  
 gradatione  
 Christi: con-  
 tra peccata  
 accusantis in  
 sanguine Chri-  
 sti: (qui meli-  
 us coram Deo  
 loquitur, quam  
 sanguis Abel:)  
 contra mortis  
 terrorem in  
 sessione Christi  
 ad dextram pa-  
 tris acquiescit  
 Et confidit. 10.  
 Gerhard p. 32.  
 o Dan 9. 9.  
 p 2 Cor. 1. 3.  
 q Neh. 5. 17.  
 r Rom. 5. 3. 10  
 s Arn. Aus. Car-  
 notensis ac sep-  
 tem victimis  
 Christi verbis.*

ners to grace, and fauour, establish vs. God de-  
 fires not the death of the wicked<sup>h</sup>. If wee ac-  
 knowledge our finnes, hee is faithfull and iust to  
 i forgiue vs our finnes, and to cleanse vs from all  
 vnrighteousnes. The sonne of man came to seeke,  
 and to saue that which was lost<sup>k</sup>. Come<sup>l</sup> vnto  
 me (saith hee) all yee that labour, and are heauie  
 laden, and I will giue you<sup>m</sup> rest. The renewed soule  
 (like the Dove in the clefts of the rock, Cant. 2. 14.)  
 resteth securely<sup>n</sup> against the wrath of God, in the  
 wounds of Christ: against the accusations of Sa-  
 than, in the power of Christ: against the terrors  
 of the law, in the preaching of Christ: against the  
 accusations of sin, in the blood of Christ: (which  
 speaketh better things for vs before God, then the  
 blood of Abel: ) and against the terrour and dread  
 of Death is hee quieted by the session of Christ at  
 the right hand of the Father.

And for as much as wee are the children of a  
 gracious Father, that is ready to forgiue vs our of-  
 fences, we haue no cause to despaire of Gods mer-  
 cy, and the forgiuenesse of our finnes: or to feare  
 Damnation. With him there is<sup>o</sup> compassion: He  
 is the<sup>p</sup> Father of mercies, and of forgiuenesse: God  
 (saith the Apostle<sup>r</sup>) setteth out his loue to-  
 wards vs, seeing that while wee were yet sinners,  
 Christ dyed for vs: much more then being now  
 iustified by his blood, we shall be saued from wrath  
 through him. For if when we were enemies, wee  
 were reconciled to God by the death of his Son,  
 much more being reconciled, we shall be saued by  
 his life. Righteousnesse and<sup>s</sup> peace are met toge-  
 ther,

ther, and haue kissed each other, and Christ hath made himsele a faithfull pledge for vs Captiues; and the Letters-Patents for the pardon of our sins is strongly confirmed, and written in the Parchment of Christ crucified, with his owne blood, and vntill this day, the seale thereof perfect, euen the wound of his side, which he presenteth alwayes in the sight of his Father. He <sup>a</sup> bled not inwardly, for that might haue indangered the body; but his blood was powred out for the good of others: the speare of the souldier that thrust him through the side, serued as a pen, and his blood as inke, wherewith was written our *Quietus est*, atonement, and reconciliation. Though to him wee were by our finnes, <sup>b</sup> *Benonies*, sonnes of sorrow; yet in regard of our selues we are *Beniamins*, sonnes of his right hand. Wemay now with St. Paul, not onely challenge death, saying, <sup>c</sup> O Death where is thy sting? <sup>e</sup> 1 Cor. 15. 55. But with the same Apostle we may sing a *Requiem* vnto our soules, saying, that neither powers, nor principalities, can make a separation between God and vs, *Rom. 8.*

What though our finnes be many, grievous, and great in number, who <sup>d</sup> can despaire to obtaine pardon of his finnes, when he doth remember that those who killed the Lord of life, are washed from their finnes with the blood which <sup>e</sup> they shed. He offereth to our view breathing <sup>f</sup> examples, he <sup>g</sup> disdained not the sinfull <sup>h</sup> womans teares, the Cananitish supplication, the thieues confession, the woman taken in adultery, the denying Disciple, nor the persecuter of his Disciples: for <sup>i</sup> it is a faithfull

Qq 2

saying,

<sup>a</sup> Dr Bens in  
Hof. 7. 7. p 67.

<sup>b</sup> Gen. 35. 18.

<sup>c</sup> 1 Cor. 15. 55.

<sup>d</sup> Rom. 8. 38.

<sup>e</sup> Aug. tract.

<sup>f</sup> 3<sup>a</sup> in Job.

<sup>g</sup> 2000. Con

uents of them.

<sup>h</sup> Act. 2. 41.

<sup>i</sup> 1 Rob. Sept

3. word in Luke

23 30. 27 p 140

<sup>j</sup> 1 Pet. 1. 18.

<sup>k</sup> de fest. Mag. da-

lina: 15<sup>a</sup> super

Cant. Serm. 23.

<sup>l</sup> 1 Tim. 1. 15.



saying, & worthy to be receiued, that Iesus Christ came into the world to saue sinners.

We may commit deadly finnes, but this is our comfort, that the Lord will neuer leaue vs vnto our selues to sin<sup>k</sup> wholly & finally. The Ostriche leaues her egges on the sands, not regarding what may become of them. God will not for euer in a carelesse manner cast vs off, whom hee<sup>l</sup> hath married vnto himselfe in righteousnesse, iudgement, and mercy. God<sup>m</sup> left *Hezekiah* to try him, that he might know all that was in his heart. GOD saw well enough his pride and vnthankfulnesse, and hee therefore left *Hezekiah* vnto himselfe, that hee might also see, and know the infirmities, and maladies of his owne heart; that he might vnbowell the hidden corruption<sup>n</sup> which lurked in the corners of the heart, and might be the more sensible of his owne errors. If GOD faile his children, they may fall: and through their owne neglect<sup>n</sup> diminish and lessen the good graces<sup>o</sup> of God in them: they may fall into the same finnes which they repented<sup>o</sup> of: they may sinne<sup>q</sup> presumptuously, yea, desperately; and though they looke for a day or two, as if they were dead in their sins and trespasses, and forlorne, (as being out of all hope of spirituall resurrection) yet as the Prophet *Hosea* speaketh, After two dayes he will reuiue vs, and in the third day raise vs vp, and wee shall liue, not the life of nature onely, but the life of grace; we shall liue not onely to the world, and the outward appearance of men, a life of integrity; but in his sight, as before God, a life of sincerity.

From

*k In toto &  
ad totum.*

1 Hof. 2. 19.

m 2 Chr. 32. 31

*n Dr: Benef. in*

*Heb 10. 26. 27.*

*p. 14.*

*o Eph. 4. 30*

*2 Thes. 5. 19.*

*p lo 5. 14.*

*Luk. 11. 26.*

*2 Cor. 5. 20.*

*q Psal. 19. 31*

*r Psal 31. 23.*

*77. 10.*

*2 Cor. 2. 7.*

*f Hof. 6. 2.*

From God, who is great in his affection and loue, rich in his grace and mercy; shall wee not onely receiue the gift of repentance, and withall forgiuenesse of sinnes; but hee will furnish vs also with speciall gifts, and endowments.

*Manasses* was \* an outrageous sinner, yet God shewed mercy vnto him, and imployed him in the restoring of both religion and policy decayed. Who more offended Christ then *Peter*? Yet when he rose from the dead, as his especiall care, would haue his resurrection by name, and in particular told vnto him, that so hee might comfort him, lest hee should be discouraged for his deniall, and conceiue that he was vtterly cast off, and deprived of his Apostleshipe: and doth most graciously, as it were, confirme againe vnto him his dignity, and commit his Sheepe and Lambes to be fed of him: *Io. 21.* \* *St. Paul* proposeth vnto vs his owne example, I my selfe (saith he) was a persecuter, a blasphemer, an oppresser, I was vniust and iniurious to the people of God, the professours of Christianity, but I did it ignorantly, and therefore was I receiued to mercy, that in me first, Iesus Christ might shewe forth all long-suffering, for a patterne to them which should hereafter beleue on him to life euermlasting. Which is all one, & as if hee should thus haue spoken to euery spiritually-sicke person, despairing of himselfe: "He who healed mee, sent me vnto thee, and bad me goe and tell thee how long I was diseased, and how soone healed; how he called vnto me from out of heauen, and with one word cast me downe, with another raised

\* 2 Reg. 21. 17.  
a 2 Chr 33. 14.  
b Mat. 26. 70.  
71.  
c Mark 16. 7.  
d *Geor. Worth.*  
*de vita Christi*  
ex 4. *Euan-*  
*gelij* l. 5. c. 66.  
*Si hunc ange-*  
*lus non nomi-*  
*natum expri-*  
*meret, qui in-*  
*gissum nega-*  
*uerat, venis-*  
*sus discipu-*  
*lus non aude-*  
*ret: vocatur*  
*ergo nomine*  
*ne desperet ex-*  
*negatione.*  
*Greg. hom. 21.*  
*c. 11. 14.*  
f 1 Tim. 1. 13.  
15.

g *Aug. de his*  
*veris Aposto-*  
*licis.*

"me vp, with the third, freed and crowned mee :

"What feare you ?

Why do you doubt? I who am now found, standing, and secure, speake to you sicke, weake, and distrustful; are you diseased? come and be healed; blinde? come and receiue sight: and you that are recouered, be thankfull. And the Euangelist poundeth this exceeding loue of Christ vnto sinners, in three parables: of the wandring Sheepe, lost groat, and the prodigall childe; in the first whereof, as the cause of default, may be noted infirmity: in the second, ignorance: in the third, stubbornnesse: yet the wandring Sheepe is sought, taken vp, and brought home, the lost groat found, the vnthrifty childe receiued at his returne; for there is no malady so great, but that the Almighty and mercifull Physician can and will heale: the sinne that is in the house, the lust which in thy heart thou consentest vnto; and that which is without dores, euen that which through consent thou hast acted; and the sinne that hath layen stinking in the Sepulcher, the heart and habite of wickednesse, customary finnes, these, all these Christ heales and helps. He that sins in thought like *Iairus* daughter, is but now dead; he that finnes in act, like the widow of *Naims* sonne, is carried forth, hee that is pressed downe by the custome of sinning, is like vnto those that are buried, and lye stinking like *Lazarus* in the graue of their corruptions. Wee read, saith *S. Augustine*, that the Lord raised these three sorts of dead. To *Iairus* daughter, hee said, *Damofell*\* arise: hee tooke her by the hand, and

the

*Tri sunt qui-  
bus impletur  
peccatum: sug-  
gestione, ele-  
ctione, & cō-  
sensione ita  
peccati tres  
sunt differentiæ;  
in corde, in fa-  
cto, in consue-  
tudine. Vna  
quasi in Domo  
1 cum corae cō-  
sētur libidini:  
altera iam pro-  
lata quasi ex-  
tra portam, cū  
in factum pro-  
cedit assensio:  
tertia cum vi  
consuetudinis  
mala, tanquā  
mole terrenā  
premitur ani-  
mæ, quasi in  
sepulchro iam  
putens. Aug in  
Mat 5 l. 1. de  
serm. Domini  
in monte.*

\* Mat. 9. 21  
a Mat. 9. 25.

the Maide arose. Hee touched the Coffin of the young man,<sup>b</sup> and said, arise, and he that was dead, late vp, and hee deliuered him to his mother (the widdowe of *Naim*.) Hee groaned<sup>c</sup> in spirit, and was troubled, and cryed with a loud voyce, *Lazarus*, come forth. And hee that was dead, came forth, bound hand and foote with graue-cloathes, and his face was bound about with a Napkin. At the command of Iesus, they loosed him, and let him goe. In like manner, though wee are dead in sinnes and trespasses (as the Apostle speaks \*) yet by his spirit abiding in vs will he viuifie and quicken vs vnto a new life. When<sup>a</sup> through tickling delight in our hearts, we haue<sup>b</sup> consented vnto sin, and by consent haue committed the same; and that with many continued acts, then like *Lazarus* wee stinke, are corrupt, and become abominable: and yet there is hope of rising from this state of deadly corruption, to leade a new life and conuersation.

Oh, but I haue beene a rebellious wretch, abounding with a whole sea of iniquity. I feele my selfe laden with a huge company of horrible sins, whereof euen the very least is sufficient, in iudgement, to throwe mee downe to the euery-burning lake. Mine owne conscience doth beare witness against me, of my manifold and innumerable transgressions, of my security and senselesse blindness, committing sinne after sinne, both notorious to the world, and horrible before God. The thoughts of my heart rise vp in iudgement against me: The vanity of my minde condemneeth me, and the wickednesse

b Luk. 7. 14.

c lo 11. 32. 47.  
Post consensum  
in factum pro-  
ceditur, factū  
in consuetudi-  
nem vertitur,  
Et fit quodam  
desperatio, vt  
dicatur *Laz-  
arus* esse, iam  
fact. *August.*  
tract 44. in lo.  
11. tom. 10.

\* Eph. 2. 4  
Ad peccatum  
fictum quod  
concur-  
runt.  
a Tirillatio de-  
lectationis in  
corde.  
b Consensum.  
c Factum.  
d Consuetudo.  
S. *Aug. ibid.*

kednesse of my wayes witnesseth against me, and the haynousnesse of my horrible deedes reiect mee from the Lords eyes: All my wicked thoughts, words, and deedes, with the inward corruption of my nature, doe lye heavy vpon mee, and with their intollerable weight, doe euen presse my soule downe to heil.

*Answer.*

*a* Rom. 5. 20.

*\* Lam. 3. 25.*

*b* Psal. 73. 7.

*c* 19. 63.

Feare not for all this, for<sup>a</sup> where sin abounded, there grace aboundeth much more. Where there is the knowledge and feeling of sinnes, there is the remission and pardon of them: The<sup>\*</sup> Lord is good vnto them that trust in him, and to the soule that seeketh him. God is good to *Israel*, yea good<sup>b</sup> and gracious: the Lord<sup>c</sup> is good, and a strong hold in the day of trouble, and he knoweth them that trust in him. God as he is in his owne nature & essence good, and that onely good; so he is ready to communicate this his goodnesse with the faithfull, humble, and penitent soule, that groaneth & sigheth vnder the burthen of iniquity, whose heart and hands be bathed in the brackish teares of bitter repentance; if in faith, with a sure confidence in Christs merits heere require the same. If wee acknowledge our sinne, God is faithfull to forgie vs our sinne.

*1* Ioh. 1. 9.

God, as he is benigne and gracious: so lovingly affected to his children in such measure, that King *David* being raniſhed, and transported with admiration thereof, cryeth out: Lord<sup>d</sup> what is man that thou art windfull of him, and the Sonne of man that thou visiteſt him? As a father<sup>e</sup> hath compassion on his children, so hath the Lord com-

*d* Psal. 8. 4.

*e* Psal. 103. 13.

passion

passion on them that feare him. This loue of God, by *Isay*, is compared to the loue of a mother, which is euer the heartiest and most ardent. Can a woman (saith he) forget her child, and not haue compassion on the sonne of her wombe? Though they should forget, yet will not I forget thee, saith the Lord of Hosts. Gods loue is more ardent then the loue of a mother. Behold the seruency of his transcendent affection, for <sup>f</sup>he spared not his owne Sonne, but <sup>g</sup>gaue him for vs to death: to be the <sup>h</sup>reconciliation of our sinnes.

f Rom 8.32.

g Ioh. 3.17.

h 1 Ioh. 4.10.

Out of this ocean of goodnesse and loue, springeth the fountaine of grace, and there floweth the streame of the riches of his mercy; through his great <sup>i</sup> loue wherewith he loued vs. He is the <sup>k</sup> Father of mercies, and <sup>l</sup> would not the death of a sinner: he will shew mercy <sup>\*</sup> vnto thousands of them that loue him. His delight is more in shewing fauour, then in sending punishment, and in mercy then in iustice; for his mercy is ouer all his works. Surely, God is the God of loue. He is *Iehonah*, of great compassion, and much mercy. Thou (O God) <sup>m</sup> art a pittifull God, and mercifull: the earth is full of the mercy of the Lord. Mercy reioyceth <sup>n</sup> against iudgement, and <sup>o</sup> GOD will not forget his mercy, for his mercy is euermore lasting, his louing kinnesse endureth for euer, and *Psal.* 136. is twenty fixe times iterated, His mercy endureth for euer. It <sup>p</sup> is the Lords mercies that we are not consumed, because his compassions faile not. It is he that shall <sup>q</sup> redeeme *Israel* from all his iniquities. How many, or how great our sinnes be (so they be not sins

i Eph. 2.4.

k 2 Cor. 13.

l Ezek. 18.

\* Exod. 20.

m Ioh. 4.

Exod. 34.

n Psal. 36.15.

o Lam. 2.

p Psal. 100.5.

Psalm. 137.2.

q Lam. 3.22.

q &amp; Ps 130.7.8

Rr

against

against the holy Ghost) it maketh no matter, for sinne cannot so abound, but that the goodnes, loue, and mercy of God, purchased for vs by the obedience and righteousnesse of Iesus Christ, doth much more abound. Christ is stronger then the deuill, and his workes are more effectuell and forcible to saue vs, then are the works of his enemy the deuill to ouerthrow vs: his holinesse and righteousnesse hath more power to iustifie vs, then hath sinne to condemne vs; and his integrity to wash vs, then the foule spirit to defile vs.

a Luk. 11. 21.

This is he that is the stronger man<sup>a</sup>, which bindeth & ouercommeth the strong man: he taketh his armour from him, wherein he trusteth, to wit, sin, death, and the law. So that now the deuill hath no more power to hurt vs, neither by sinne, for Christ hath washed vs in his blood, and cleansed vs from all sin; nor by death, for Christ dying, &<sup>b</sup> rising againe, hath<sup>c</sup> swallowed it vp into victory: nor by the law, for Christ hath fully satisfied it<sup>d</sup>, in vndergoing the curse thereof which was due vnto vs.

1 Ioh. 1. 8.

b 1 Cor. 15. 4.

c Hof. 13. 14.

1 Cor. 15. 54.

d Math. 3. 17.

Neither shall that enuious and euill one, which seeketh whom he may deuoure; that *Abaddon* and *Apollion*, the destroyer causing our reciduation and Apostasie, euer be able to bereaue vs of our firmnesse and stability. If Christ pray for vs, the gates of hell shall not be able to preuaile against vs: *Premi possumus, opprimi non possumus*; Wee may be assaured, but shall neuer totally and finally be subdued, but through him which strengtheneth vs, wee shall prone more then conquerours: we who by reason of the remaines of originall corruption, are impo-

e 1 Pet 5. 8.

f One that burneth with a desire of hurting and destroying men, Reu. 9. 11.

Such a one is this Vicar, Actiuitist, the Pope *Wulf* *Dill* *in* *Abad* *1649*.

. tent



tent vnto that which is good, shall in a manner through diuine assistance, prove omnipotent, and be able to do<sup>a</sup> all things that tend vnto the<sup>b</sup> working out of our saluation. As wee haue our sinnes: a Phil. 4 7. b Phil. 2 12. so likewise shall wee haue our sufferings for sinne, the Lord will correct vs because we are his, he will c Psal 89 33. d Ver. 33. visit our transgressions with the rod, and our iniquities with stripes: neuertheless<sup>d</sup> he will not utterly take from vs his louing kindeesse, nor suffer his faithfulness to faile. His covenant<sup>e</sup> shall stand e Ver. 28. f Isa. 54. 8. fast with him, and his mercy will hee keepe for vs for euermore. Hee may<sup>f</sup> hide his face from vs for a moment, but with euermore mercy hee will haue compassion on vs, saith the Lord our Redeemer.

Our corrupt nature (I confesse) by reason of our ill husbandry, may be like the field of the slothfull growne ouer with thornes; nettles may couer the face thereof, and the stone wall may be broken downe, and through that breach may be descryed within vs, all manner of filthinesse and abominations. In this estate we may continue for a while, as if wee were forsaken of the Lord. But yet in mercy will hee draw neere vnto vs, and in great compassion gather vs. His left hand shall be vnder g Prou. 24. 30. h Psal 94 7. our heads, and with his right hand will hee embrace vs.

We who are become the Lords spirituall building, and are built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the chiefe corner stone, may be shaken and bearen i Luk. 21. 31. vpon by the vehement windes of Sathans-winning.

nowing-temptations, but yet the goodly structure and spirituall edifice of grace in vs, shall neuer vtterly be ruinated, demolished, and defaced. Admit (which is not possible) that the foundation of grace in the regenerate, might bee raced and ruinated; God would lay againe (as of the temple of *Hierusalem*) a second foundation, re-edifie his owne worke, remoue the rubbish, and repaire the ruines of his children, yea beautifie them with more fresh and liuely ornaments of grace.

As it was prophetied of the second Temple, which *Ierubbabel*, and *Ioshuah* (the sonne of *Iosedech*, the high Priest) built after the returne of the people from the captiuitie of *Babel*, that it should bee more great and glorious, then the first house which *Salomon* built: for that Christ Iesus, the brightnes of his Fathers glory, should therein declare the word of his power, and manifest the power of his word; shewing his workes of wonder, and the worth of his wondrous workes. In like manner God building againe the waits and decayes of his regenerate children, will, as *Isay* speaketh, lay the stones with faire colours, and the foundations with Saphirs: he will make their windowes of *Agates*, and their gares of Carbuncles, and all their borders of pleasant stones. Hauing had their heads of gold, their feete shall not (like *Nebuchadnezzars* image, be of clay: hauing begun in the spirit, they shall not end in the flesh: their latter state shall not bee worse then the first, their Epilogue shall not bee more prodigiously euill then their Prologue, nor the period of their dayes more perillously sinfull then

then their first progresse, and peregrination; when they walked in their Maze, and round (*in circuitu*;) from one sinne to another. It is the property of the unhappy vnregenerate 1 To walke in the counsell of the wicked. 2 To stand in the way of sinners. 3 To sit in the seate of the scornfull, of pestilent and pernicious persons. These <sup>a</sup> three things Gods children are carefull to auoyde. The wicked take counsaile together, they fortifie themselves by their policies, & seeke to perpetrate their projects and vitious intendments, and to perseuere in wickednesse. But the generation of the highest, who are a holy seede, and blessed for euermore; howsoeuer, they may commit sinne in thought, and sinne in act, yet doe they not sit downe on the seate of the scornfull viciofly and maliciously perseuering therein: because as *St. Hierome* saith, They resist euill motions and cogitations, and so not perseuering in sin, are blessed.

They stand not, that is, they stay not long in the way of the wicked, but although they see the delight that the wicked take in their pleasurable wayes, of ebriety, fornication, vncleanesse, pride, lust, luxury, vanity, and the like; yet doe they walke in the way of the iust, in the way of *Bochim*, of weeping, mourning, fasting, praying, almes-doing, &c. And therefore they are and shall bee blessed. The vnregenerate they doe not onely *abire*, *recedentes à Deo*, wickedly depart from God: but they doe *stare*, *delectantes in peccatis*; sporting themselves with sin: yea, they sit downe: & *sedere*, *est in sua superbia (& nequitia) confirmari*, and this

1 *Abire in consilio impiorum.*  
2 *Stare in via peccatorum.*  
3 *Sedere in Cathedra pestilentia.*  
a *Basil. Hom. 1 in Psal. 1. tom. 1.*

*Hier. in Psal. 1. tom. 8.*

*Non stare i. e. non diu immorari in via peccatorum. Basil. Hom. 1 tom. 1. in Psal. 1.*

b *Aug. in Psal. 1. tom. 8.*

session is a kinde of corroboration, and confirmation in euill. Neither doe they onely sit, but they sit in *cathedra pestilentie*, in the seate of the scornfull.

Perseuerance in sinne (saith *S. Basil*) is a pestilence. And as the Plague is an infectious and spreading disease, creeping from house to house, and from man to man; and one Plague sore is able to infect and poyson a whole Citie: so \* wicked sinners are pestilent persons. They labour to transfuse the venome of their contagious sinnes into others, that by the society and common impiety of the multitude; they may mitigate the obloquy and infamy of their personall impieties and impurities. Thus the Iesuites and Seminary-Priests, they compasse sea and land to make a Profesite, which when they haue effected, they make him two-fold more the childe of hell then themselves, as our Saviour said of the Scribes and Pharisees, *Mat. 23. 15.* Contrariwise, the Priests of the most high God (as it is said of *Melchisedech*) and so the children of GOD, they labour to turne many to right counsell, and therefore they shall shine as staires in the firmament for euermore<sup>d</sup>. The regenerate, they haue not fate downe in the seate of the scornfull, they haue not had (as *S. Basil* renders it<sup>b</sup>) through the prauity and vnfoundnesse of their iudgement, their conuersation stedfast, and vnmoue-

*Disturbata in peccatis mora Pestilentia est. Basil*

\* Tales sunt operari iniquitatis, alium in alium suum transmittit morbum, proinde co-agrotant simul, etiam verecunt. Hi pestilentia vocantur, quia proprium peccatum in omnes transfundere contendunt, multos gloriantur ac gestant edere suis similes ut per multorum communionem, multorumque societatem, propriam diffugiant infamiam lae. a. *Ps. 1. Hom. 1. Profesite. heb.* Extracted or drawne forth.

Conuersation from Heathenish Religion to the Iewish Religion, *Act. 13. 43.* And such were esteemed to be drawne out of hell. A man Profesite was made with three ceremonies. 1. Circumcision. 2. Washing. 3. Oblation: but if women; then by two; Washing, and oblation *W. l. Dist.* a. *Dan. 12. 3.* b. *Stabilitas ac firmitas in iudicio prauo conuersationem. Basil.*

able,

able, in the wayes of wickednesse. Carnall Christians, the generation of this world, they liue in all sorts of euill lusts and sinnes, nourishing concupiscence in their hearts with the adulterers, enuie with the malicious, pride with *Iezabel*, falshood with *Ioab*, and treachery with *Iudas*, and like Swine wallowing in the mire, they augment continually their pollutions and filthinesse, and besmeare themselves with the sordid pleasures of sinfulness and wickednesse. It is otherwise with Gods children, they labour to preserve themselves from nocturnall and diurnall pollutions: to cleanse themselves from all filthinesse of flesh and spirit, and to keepe themselves vnspotted of the world: for the spirit of God is in them as seede, which springing vp fructifieth, and bringeth forth the fruits of grace. Neither can the children of God be totally and finally deficient, for then it might bee possible to loose that crowne which is reserved for them: but contrariwise they shall through the helpe of God, the presence of Christ, and influence of the spirit, fight a good fight of faith, and so lay hold of eternall life, whereunto they are (as the Apostle saith) called. Thus did *Paul*, he behaued himselfe like a resolute, valiant, constant, and faithfull souldier of Iesus Christ, for his owne particular hee saith, I haue fought a good fight, I haue finished my course, I haue kept the faith. And so shall all Gods children, though they haue their buffetings, and by them their slips, and infirmities; yet shall they recouer themselves, and in the end when they haue continued constant vnto death, they shall receive  
the

1 Tim 6.12.

2 Tim. 4. 7.

Gen. 2. 16.

Rcu. 2. 7.

\* Heb. 1. 14.

Psal. 91. 11.  
12.

Ver. 13.

14.

15.

16.

\* Isa. 4. 9.

Isa. 54. 20.

the crownes of life. *Adam* in his integrity might eate of the tree of life : so shall the children of God that perseuere, eate of that true tree of life, *Rcucl. 2.* which is in the middest of the Paradife of G O D. Wee haue the subministratiō of Angels wayting vpon the heires of \* saluation, according to that comfortable promise of the Prophet, *Psal. 91.* Hee shall giue his Angels charge ouer thee; to keepe thee in all thy wayes. They shall beare thee vp in their hands : lest thou dash thy foote against a stone. And what followeth hereupon, but the promise of spirituall conquest, and a finall glorious victory; Thou shalt tread vpon the Lyon and the Adder: the young Lyon and the Draggon shalt thou tread vnder feete. But why will G O D doe this for his children? Surely because they knowe their Father, and haue his loue shed abroad in their hearts by the holy Ghost: for so saith the Prophet in the person of the Father; Because hee hath set his loue vpon me, therefore will I deliuer him: I will set him on high, because hee hath knowne my name. Hee shall call vpon mee, and I will answere him: I will be with him in trouble, I will deliuer him, and honour him. With long life will I satisfie him: and shew him my saluation. And this is vnto vs as the \* waters of *Noah*, euen as sure as the promise which God made vnto *Noah*, for as he hath sworne, that the Waters of *Noah* shall no more overflowe the earth: so hath he sworne, that he will not bee angry with vs for euer. *Isa. 54. 9.* The mountaines may remoue, and the hills fall downe, but Gods mercy shall neuer depart from

vs,

vs, nor the Couenant of his peace fall away. For whom God hath predestinated, them hath hee called, them hath he iustified, them hath he glorified.

The testimony of this our future happinesse, is giuen vnto vs by the spirit, who witnesseth vnto vs our adoption, that we are the sonnes of God, and if sonnes, then heires, and co-heires annexed with Christ: All the deuils in hell, and powers of darkness cannot dispossesse vs of our inheritance with the Saints in light. Christ Iesus our elder brother, is about the waters of tribulation and death: in that he is risen and ascended, he dieth no more: In him we are not onely spe, but re, not in hope, but in deede saued: for in him our nature is already glorified. And heare what comfortable words our Sauour speakes vnto vs; I am hee that liueth, and was dead: and behold, I am aliue for euermore, Amen, and haue the keyes of hell and death. I am he that liueth, here is <sup>a</sup> a power creating vs: and was dead, here is a medicine <sup>b</sup> to heale vs: And behold, here is <sup>c</sup> the truth of his resurrection: I am aliue, here the <sup>d</sup> dignity of his vivification, who laid downe his life, and tooke it vp againe, quickning his owne body vnto the life of glory, and so declaring himselfe mightily to be the sonne of God, Rom. i. 4. with power according to the spirit of holinesse, by the resurrection from the dead. I am aliue for euermore, here is <sup>e</sup> the eternitie of his glorification. The consolation is in the conclusion. Amen, verily, I haue the keyes of hell and death: all power is giuen vnto me, both in heauen, and in hell, ouer the infernall spirits: for I haue

Rom. 8. 17.

S. Augst.

Rom. i. 18.

a Potentia qua  
creati sumus  
b Medicina  
qua sanati sumus

c Veritas resurrectionis.  
d Dignitas vivificationis.

e Sempiternitas glorificationis.

St

trium-



1 Cor. 15. 55.

triumphed ouer hell and death ; O death where is thy sting, O hell where is thy victory. Let vs not then despaire of finding grace to helpe in time of neede. For by vertue of his keyes, he can doe what foeuer he will : and will doe for vs whatsoeuer he can, euen to vs that are his members. He that redeemed vs by his death, sanctified vs by his spirit, iustified vs by his grace, when we were a farre off; now being brought nigh by the blood of Iesus, wee shall be saued by his life. Remarkable is

Gen 45. 17.

*Iosephs* speech vnto his brethren, You shall tell my Father of all my glory in Egypt, and all that you haue seene, and hast, and bring downe my Father hither. Our brother *Ioseph*, or rather our elder brother, Iesus is not desirous onely that we should be of the Egypt of this world, but that we should with all our brethren, come vnto the heavenly Canaan, to behold all that glory which his Father hath giuen vnto him : and that as the Apostle saith, We might be changed into the image of Christ, from glory to glory. To this purpose is that prayer of our Sauiour and elder brother, directed to our heavenly Father in our behalfe, & not for vs onely, but for all his members. Father, saith <sup>a</sup> he, I will that those which thou hast giuen vnto me, may be <sup>b</sup> with me, to behold my glory, which thou hast giuen me: for thou louedst mee before the foundation of the world. Yee are dead, saith the Apostle to the Colossians; (vnto the world <sup>c</sup>, vnto the law, in respect of iustification, or righteousnes thereby; and vnto sinne, in respect of Mortification: ) and your life is hid with Christ in God. Great is the goodnesse

God

<sup>a</sup> Io. 17. 24.<sup>b</sup> Io. 14. 3.<sup>c</sup> *Bisfeld in loc.**Colos. 3. 3. p. 13.*

God<sup>d</sup> hath laid vp for them that trust in him. Now d Psal. 31. 19.  
 we are the sonnes of God, and it doth not yet ap-  
 peare what we shall be : but wee know that when  
 we shall appeare, we shall be like him : for we shall  
 see him as he is. What<sup>e</sup> meaneth this, we are, and  
 we shall be : but that we are in hope, and shall be in  
 deede. For so saith the Apostle, When Christ,  
 who is our life shall appeare, then shall we also ap-  
 peare with him in glory. Here beholding his face  
 in righteousness, there shall we be satisfied with his  
 image, and our exaltation it shall not be eminency  
 in obscurity, but glory with perspicuity: We shall  
 appeare with Christ in glory, and at his comming  
 set on Throons as assessors with him, and approvers  
 of his righteous iudgement. The golden chaine of  
 the causes of saluation, can neuer beebroken. The  
 first linke was from all eternity, and the last reach-  
 eth vnto all eternity: the rest are let downe vnto  
 vs, lay we hold but of these three, our vocation, iu-  
 stification, and sanctification, and we shall neuer be  
 remoued from our stedfastnes, but like mount Syon  
 stand fast for euer. Gods loue it is inchangeable:  
 and his gifts & callings, without repentance. What  
 we haue of his bounteous goodnes, & in his louing  
 fauour towards vs, receiued, he will neuer totally  
 and finally take the same from vs, but encrease it  
 with all the encreasings of God. He that loued vs  
 from euerlasting, will loue vs to euerlasting: from  
 euerlasting predestination; to euerlasting glorifica-  
 tion. Hee will guide vs by his counsell, and after-  
 wards bring vs vnto glory. And hee which hath  
 this hope in him, purgeth himselfe as God is pure. 1 Ioh 3.3.

1 Ioh. 3. 2.  
*Quid hoc est,*  
*sumus? & non*  
*sumus? nisi*  
*quia sumus in*  
*spe, etiam*  
*in te.*  
*c D King in*  
*lon p. 226.*  
*le. 3. 17.*

Rem 8. 30.

Sf 2

He

Heb. 7. 26.

Hee will resemble Christ, who as the Apostle describes him, is holy, harmlesse, vndefiled, sepe-  
rate from sinners, and made higher then the hea-  
uens. If we will be exalted above the heauens, wee  
must labour for holinesse, without which no man  
shall see the Lord. By it Christ when he had done  
the will of his Father, entred into glory: and by it  
also we shall be translated hence to sit with him in  
glory. VVhich God for his infinite mercies sake,  
for the all sufficient and efficient merits of his Son,  
and for the sanctifiers sake, vouchsafe vnto euery  
of our soules and bodies, that they being conuayed  
into *Abrahams* bosome, we may enjoy life, with-  
out ignominy, or death; glorious felicity, with all  
eternity. *Amen.*

2 Pet. 5. 10.

The God of all grace, who hath called vs to his  
eternall glory by Christ Iesus; after that yee haue  
suffered a while, make you perfect, stablish, streng-  
then, settle you.

Ver. 11.

To him bee glory and dominion for euer and  
euer. *Amen.*

5 JA 53

FINIS.

---

Courteous Reader, not to trouble you with an Errata, I leaue the  
finding of the materiall faultes, your iudgment; and the amend-  
ing of them to your honorable censure: for the rest that are lesse  
materiall, I referre them and my selfe to your milde construction.

THE ~~NEW~~  
NEVV-BORNE  
CHRISTIAN.

OR,  
A LIVELY PATTERN  
AND PERFECT REPRESENTA  
TION OF THE SAINT-MILITANT

Child of God ; layd open and described to the  
life, by his holy anripathie, and contrariety  
to sinne and impiety : his establishment  
in grace and finall-perseuerance,

*Shewing how the Children of God may com-  
fort themselves in all temptations, in an assured hope of  
their finall perseuerance, and how inward'y they should  
reioyce with ioy glorious and vnspeakable,  
knowing that they cannot commit  
sinne vnto death.*

---

1 Ioh. 3. 9.

*Whosoever is borne of God, doth not commit sinne, &c.*

*Ego a non sum b ego.*

---

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Rom 6.9.

Psal 43.1.

Psal 125.

sa. 43.4.

Cha 49.15.16.

Isai 4.3.

Rom 2.2.

Mal 3.16.

our afflictions, calling and crying vnto God with the soules of the Saints, lying slaine vnder the Altar; saying, *Quem das finem rex magne laborum*, How long, O Lord, holy and true! Doeſt thou not iudge and auenge our blood on them that dwell vpon the earth? Preſerre we either a Bill in Chancerie, pittifully complaining; ſhewe we vnto our Father the Lord of heauen and earth, that we goe mourning becauſe of the oppreſſion of the enemy; that wee goe groueling, and bowed downe all the day long: or, putting vp our Petition vnto the King of Kings, and praying; Iudge me, O God, and plead my cauſe againſt an vnmercifull nation: O deliuer me from the deceitfull and vniuſt man! Our Father, taking it to heart, will take our part: for the comfortleſſe troubles of the needy, and for the deepe ſighing of the poore, now will I ariſe ſaith the Lord, and will ſet him in ſafety from him that puſheth at him. We are precious and honourable in the ſight of our Father, and he loueth vs. Can a woman forget her ſucking childe, that ſhe ſhould not haue compaſſion vpon the Son of her wombe? yea, they may forget, but I will not forget thee. Behold, I haue engraue thee vpon the palmes of my hands: and as in Hieruſalem the Iewes kept a Register and Record of all the Inhabitants thereof: ſo God hath a Booke, in which are written the names of all that are his children, and ſhall bee members of that new Hieruſalem. Gods Booke of remembrance was written for his children which feared him, and thought vpon his name: and they ſhall be mine (ſaith the Lord) in that day when

when I make vp my Jewels, I will spare them as a man that spareth his onely Sonne which serueth him. He is as tender ouer vs as ouer the Apple of his eye. Are we then pursued for righteoulnesse sake, and troubled for the word \* of God, and the testimony which we hold, God himselfe is persecuted: *Saul, Saul*, why persecutest thou me? God will be auenged on all persecutors (for the Day of the Lords vengeance is at hand, and the yeare of recompences for the controuersies of Syon. His indignation shall be vpon them, and his fury vpon their Armies: the sword of the Lord shall be filled with blood, and be made fat with fatnesse, &c. Are you of fearefull hearts, it is my Commission to corroborate and strengthen them; Be strong, and feare not: behold your God will come with vengeance, euen God with a recompence will come and saue: Euen the Captiues of the mighty shall be taken away, and the prey of the terrible shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children. Thus saith the Lord, the Lord, and thy God; (O thou afflicted and drunken, but not with new wine) that pleadeth the cause of his people; behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my fury: thou shalt no more drinke it againe: but I will put it into the hands of thine enemies that afflict thee.

*Dabit Deus his quoq; sinem.*

Our afflictions shall not end vs, but God will rather put an end vnto them. And then

*Olim hac meminisse iurabit.*

P

Our

\* Reu. 6. 9;

Act. 9. 4.

Isai. 34. 8.

Isai. 5. 4.

Chap. 49. 35.

Isa. 5. 1. 22, 23.

Pfal. 126.2.

Isai. 59.20.

Chap 61.2.

\*Ezek. 28.18.

Zeph. 2.9.

*Omne sub reg-  
no graniora  
regnum est.  
Chiram in Thy-  
est. Sen. Trag.*

*Megara Sen.  
Trag. 384.*

Zech. 10. 17.

Zeph. 3. 19.

Chap. 14. 12.

Zech. 14. 12.

Our mouthes shall be filled with laughter, and our tongues with singing, (as at the returne from the Captiuitie of Babylon.) In like manner, when the Redeemer shall come to Zyon, and vnto them that turne from transgression in *Iacob*. when he shall proclaime the acceptable yeere of the Lord, and comfort all that mourne, when hee shall Preach good tydings to the meeke, bind vp the broken hearted, proclaime liberty to the Captiues, and the opening of prison to them that are bound; and proclaime the day of vengeance of our GOD, then shall we haue boldnesse, \* confidence, and ioy in that day; but our enemies shall lick the dust, Moab shall be as Sodome, and the children of Ammon as Gomorrah, Spaine and France shall be as the Palatinate, the Turkes and Tatarsians as the vagabond Iewes: and their land shall bee for the breeding of nettles, and salt pirs, and a perpetual desolation, the residue of my people shall spoile them, and the remnant of my people shall possesse them. The bloud-thirsty shall not out-live halfe their dayes: and the haughty shall be humbled.

*Dominare tumidus, spiritus altos gere:  
Sequitur superbos vltor à tergo Deus.*

The pride of Assyria shall be brought downe, and the Scepter of Ægypt shall depart away. I will vndoe all that afflict thee; And this is the plague wherewith the Lord will smite all the people that haue fought against Hierusalem: for their flesh shall consume away, while they stand vpon their feete,



feete, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. For he that toucheth you, (saith the Prophet *Zechary*) toucheth the apple of his eye, therefore they shall be disappointed, and cast downe, God shall arise and deliuer our soules from the wicked; his sword and his hand, from the men of this world, which haue their portion in this life, whose bellies are filled with hid treasures. See how God comforteth his Church, and threatneth her enemies; Behold, all they that were incensed against thee, shall bee ashamed and confounded: they shall be as nothing, and they that strue with thee shall perish. No weapon that is formed against thee shall prosper, and euery tongue that riseth vp against thee, thou shalt condemne. Hee will binde their Kings with chaines, and their Nobles with fetters of iron. To execute iudgement vpon them, the iudgement \* written: This honour haue all his Saints.

Chap. 3. 8.

Psal. 17. 13. 14.

Iſa. 41. 10. 11.

Chap. 54. 17.

Pſa. 149. 8.

\* Deut. 7. 1.

Sometimes God works the preservation and deliuerance of his children mediately by the ministry of his Angels. \* I saw by night (saith *Zechary*) and behold a man riding vpon a red horse, and he stood among the Mirtle trees that were in the bottome, and behinde him were there red horses, speckled, and white.

\* *Sanctus sacer angelus affat.*  
*Io. Gerhard.*  
*med. 26. p. 184.*  
Chap. 1. 8.

2 Mediate preservation, by the ministry of Angels,

These are they, whom the Lord hath sent to walke to and fro through the earth; as it is said of the winds, Hee maketh his Angels spirits, and his Ministers a flaming fire: so the Angels they are winged Mercuries, mounted on Pegasus, swift

1 Pet. 5. 9.

Cant. 5. 7. 8.

Job 1. 6.

1 Reg. 19. 35.

1 Sam. 16. 1. 24

Courfers within a moment runne through the earth to discouer treacheries, and treasons, to reueale dangers, and to deliuer Gods children from that roaring ranging Lyon, which goeth about not sleeping, but seeking whom he may deuoure. In the third of *Canticles* 7. 8. *Salomons* bed is said to haue threescore valiant men about it, of the valiant of Israel, who shall hold swords, being expert in warre; euery man hath his sword vpon his thigh, because of the feare in the night. What is this but an embleme of the Angels vigilancie and carefull defending the Church, Gods children, whom these valiant ones deliuer from the terrours of the night, that is, defend them from secret and vnknowne dangers. Children of Kings are attended on by Noble men, and garded by strong men. The children of God being regarded of God, are garded by his Angels, which for their swiftnesse are said to haue wings; for their readinesse to execute Gods will, are said to stand in his presence; for their Nobility, they are called the sonnes of God; and for their strength they are incomparable. An Angell in a night of vengeance was able to slay one hundred eighty and five thousand of *Zenacharibs* host. Cursed and miserable is the condition of the wicked, the children of the deuil; God is against them, and his Angels neither will, nor must protect them. When the Lord had cast away *Saul* for his disobedience, the spirit of the Lord departed from him, and an euill spirit of God tormented him. Sinne (as smoke driues men from their houses) chaseth God and Angels from men.

And

And now men, devils, beasts, all creatures afflict, torment, and persecute the sinner; for if God be against him, who can be with him? God, both his enemy, and his Judge, shall take his jealousy for armour, and shall arme his creatures, to be avenged on his enemies. On the contrary, God giueth his Angels charge ouer his children, to keepe them in all their wayes. His heires shall be defended, they shall want no tuition, who are within the Arke of Reconciliation. When *Jacob* departed from *Laban*, he went forth on his iourney and the Angels of the Lord met him, and *Jacob* said, these are Gods host, and he called the name of the place *Mahanaim*, or Tents.

Wisd. 5. 17.

Psal. 91. 11.

Gen. 31. 2.

As Cities subiect to the Enemies inuasion and incursion, are garded and defended with bands and companies of Souldiers, so are the soules and bodies of the faithfull by legions of Angels. The Angels of the Lord pitch their Tents about them that feare him, and deliuereth them; yea, the Angels goe betweene the campe of the Israelites and the Egyptians.

Psal. 34. 8.

Exod. 14. 19.

When the seruants of the King of Syria came to take *Elisha*, his seruant seeing the host, cried; Alas Master, what shall we doe? *Elisha* answered, Feare not, for there bee more with vs, then with them. And at *Elishas* prayer the Lord opened the seruants eyes, and hee looked, And behold the mountaine was full of Horses and Chariots of fire round about *Elisha*. Thinke \* with thy selfe then O my soule, how great diuine affection it is that the Lord hath deputed the Angels for thy

2 Reg. 6. 16.

\* Cogita, de  
notis animae,  
quanta sit di-  
uina gratia,  
quod angelorum  
tibi constituta  
est custodia  
Gerhard med.  
16 p. 84.

*Celestis pater  
filium suū mis-  
sit ad nos li-  
berandos; fili-  
us Dei incar-  
natus ad nos  
saluandos; spi-  
ritus Sanctus  
mittitur ad nos  
sanctificandos;  
angeli mittun-  
tur ad nos pro-  
tegendos: idem  
ibid.*

preseruatiō. The Father sends vnto vs his Son for our redemption, the Sonne becomes incarnate to worke out our saluation, the Spirit is sent for our sanctification, and the Angels for our protection. The Angels were sollicitous of Christ, for an Angell declared his conception, manifested and proclaimed his parturition, commanded his transition and flight into Egypt, ministred vnto him in the Desart, appeared to him in his agony in the Garden, at the houre of death, and after his resurrection. They attended on him in his ascension, and will accompany him at his returne from heauen, when hee shall come in maiesty and great glory vnto iudgement: in like manner are they carefull of all the incorporated members of Christ.

And this, as the Schoole-men haue obserued; becometh, 1. The altitude of Gods diuine power, by Angels to protect men from deuils.

2 It agreeth with the order of his excellent wisdom, *Vt infima per media deducat ad summa*, that men inferiour to the Angels, should by them *tantumquam media*, as a meane betwixt two extreames, be brought vnto God the supreamest of all, whose excellencie dwelleth *in excelsis*, in the highest heauens.

3 It suterh with the sweetnesse of Gods mercie, *Vt sicut homo habeat aduersarium impugnantem, ita habeat Angelum auxiliantem*: That as man hath the deuils his Saturnine and malignant enemies to withstand him: so he should haue the Angels his friendly Patrones to protect him.

4<sup>b</sup> The Angels refuse not to afford them their ministry, of whom they haue this hope, that they shall one day enioy their happy and delightfull society. Therefore, as to *Iacob* in his iourney, they will minister vnto vs as we are in our progresse vnto our heauenly Country. They defended *Daniel* from the Lyons, and they will saue vs from the infernall, subtil, and treacherous snares, of that diabolicall Lyon not rampant, but ambulant, the deuill, that seeketh whom hee may deuoure. They snatch *Lot* from the Sodomitical-sulphurous-furious-fiery flames of implacable vengeance: so by their holy inspirations and protections, against the temptations of the deuill, wee are preserved from falling into that eternall infernall vnquenchable fire. Immediately vpon the soules separation, euen in the twinkling of an eye; by their subministration shall wee be brought into the possession of Iesus, like as *Lazarus* was conueyed by them into *Abrahams* bosome. Loe thus shall the heire of heauen be blessed that feareth the Lord, and maketh *Iehouah* for his hope and refuge. Hee shall abide vnder the shadowe of the Almighty, and couer the vnder his wings, and thou shalt be sure vnder his feathers; his truth shall bee thy shield and buckler.

And as in that great plague from Dan to Beersheba, the Angell stretching forth his hand to destroy Hierusalem; the Lord said, Hold thy hand: so in all euils and plagues of this life God shall either vse them as Angels for our temporall preservation, or as helping instruments of promoting

*b Non renuntant illorum ministris, quorum dulcissima aliquando sperant consortia. Genhard med. 26. p. 186.*

1 Pet. 5. 9.

*c Sic Sanctus inspiracionibus & contra diabolicas tentationes protectiōibus ex infernalibus flammis rapiunt, &c.*

Psalm. 91.

2 Sam. 24. 15.

vs vnto a glorious exaltation, to honour, and heavenly happinesse.

*Psal. 37. 19.*

The New-borne haue an immunity from outward euils, as punishments of sinne. They shall not be ashamed in the euill times: and in the dayes of aduersity they shall be satisfied. God will giue his Angels charge ouer them, and they shall speake vnto the Rauens, and the Rauens shall come at a call, for their reliefe, before Gods children shall be sensible of the misery of penury and want, and the destroying famine. Thou shalt hide them faith

*Psal 31. 10.*

*a Nonit paucos securo  
guies Chormo  
in Hirc Sen.  
trag.*

*b Inuidia factum & sermo  
popularis premet. Lycus in  
Hirc fur, Sen.  
Trag.*

*Dauid*, in the secret of thy presence, from the pride of man: thou shalt keepe them secretly in a Paulion, from the strife of tongues. Not<sup>a</sup> that wee can liue in this world out of the gunshot of the wicked and enuious man, that like a worrne neuer runnes but to the fairest fruit: and as a cunning bloud-hound, singles out the fattest Deere of the Herd, back-biting<sup>b</sup>, biting, and wounding them, and drawing bloud, the best bloud of their vertuous nobility and noble vertue from them: and the more that the children of God do beare his image, the more Panther-like these flie in their faces, seeking to deface this image, by their opprobrious defamations, and scandalous-detracting-viperous-virulencies. What well-doing childe of God is there, that is not rewarded with derision, and aym'd at by the enuious man? The very name of Christian was odious to the heathen. *Nero* made them hateful, and *Dioclesian* lest no day without their blood. *Ezekiel* is sent to a rebellious Nation, impudent, stiffe-necked; thornes must

*Hier. in Psal.  
quaf. Hobr.*

must be with him , and his abiding among the  
Scorpions. Ezck.2.3.

Christs Disciples must be as Sheepe & Lambs  
in the midst of Wolves, hated of all men, and can  
find no rest. The posie of the Church is, to doe  
well, and receiue ill, and Christians lot the Mar-  
tyrs pay, whose godly zeale, powerfull Preachings,  
innocent liues, heauenly prayers, saued the Com-  
mon-wealth, and preferued the Prince, yet, giue  
the Christians to the Lyons, was their payment,  
yea clothing in the skines of beasts, and throw-  
ing to dogges was all their recompence. Verely,  
the godly mans life is no true life, but a liuing  
death, a life fully compleat with \* misery and ca-  
lamity.

My soule (saith *Dauid*) is among Lyons. The  
fornes of God amongst the sonnes of men, are  
like so many men enuironed with Lyons. Behold  
\* Christ, he cloathed others, and was himselte vn-  
cloathed; fed and was an hungred, wept and was  
derided, healed and was wounded, iustified, and  
was condemned; saued, and was killed. The seruant  
is not better then his Master, who by the crosse  
went to the crowne: what fauour can the seruant  
looke for, when the Master is reiected, whom they  
will not haue to raigne ouer them: but the wel-  
come of the Prophets, Apostles, of the children  
and seruants of God, namely euill for God. The  
colour of the Church is blacke, her Armes the  
crosse, her Motto, *For doing good, I suffer euill.*

God spared not his naturall Sonne, his owne,  
and onely beloued Sonne, in whom hee is well  
pleased:

Luk.10.3.

Mat.10.16.

Mark.13.23.

*Bonum facere,*

*habere malum.*

*Christianos ad*

*Leones. Tertul.*

*Tacitum in Ne-  
rone.*

\* *Nemo se cre-  
det miserum  
licet sit. Chorus  
in Oedip. 1016.*

\* *Furinus  
Christum qui  
omnes pascet,  
finiet, per quem  
creatura omni  
notum: ob mu-  
tuit per quem  
muti loquun-  
tur, vincula  
est, qui nos à  
vinculis soluit,  
mortuum est qui  
nos mortuos  
suscitauit.*

*Aug. de Cate.  
Rudib.*

*O mea nullis  
aquanda malis  
fortuna OBA.  
Sen Trag.*

Mat 3.17.



a Peruetq;  
semper fluctus  
alterna vice.  
Burib in A-  
gam. Sen. trag.  
55.  
Dr. King in  
Ion. lib. 47. in  
cap. 4. v. 8. p.  
630.

\* Finis alteri-  
um mali—gra-  
dus est futuri.  
Megara. Sen.  
Trag.

Iob 7. 19.  
\* Chap. 10. 17.

Note.

pleased: neither will he be more indulgent to his adopted sonnes, which in themselves are many: they shall haue crosse after crosse, afflictions, trials, and tribulations, one after another. \* The waues of the Sea haue their interchangeable boylings, swellings, and ragings. And as vnto *Jonas* God first sent a worme to destroy the flourishing gourd, this his fortresse & Castle of boughes being taken from him, the Sun ariseth as a Giant refreshed to runne his race; or rather as anemie shining discomfortably vpon him, euen to his vtter disheartning.

After the Sunne, a winde; and that fighting vnder the banner of the Sunne, and confederate with him, an East-winde: and for the quality of it, a feruent East-winde. The Sunne is not sent to shine, and to cast forth his beames, but to beate. Not any inferiour part, but that which was highest and next to heauen, the head of *Jonah*. Here are new corrasives and calamities to afflict his soule, \* the end of one is the beginning of another, the foote of one trod vpon the heele of the other. God in all his afflictions doth nor desist, vntill he hath left an inward sence in those who are his Patients. Thus he dealt in the scourging of *Iob*, as appeareth by his complaints: How long will it be ere thou depart from me? thou wilt not let me alone while I may swallow my spittle. And againe, \* Thou renewest thy witnesses against me, that is, thy plagues, witnessess of thy displeasure against me; changes, and Armies of sorrowes are vpon me.

But in all Gods chastisements and corrections, such as those are, which his<sup>s</sup> children are often sur-

surprized with; rather then iudgements of indignation, wrath, and displeasure: he mercifully mitigateth his correcting hand, gently smiting those that smote him. When any affliction shooteth forth, when hee sendeth any crosse in measure, it shooteth forth; and thou (saith the Prophet) debasest withit: he slayeth his rough winde in the day of his East winde. He that blesteth *ultra meritum*, punisheth *citra condignum*: his blessings & fauours are beyond our deserts: and his chastisements and corrections are lesse then we haue merited. If wee his children forsake his law, and walke not in his iudgements: if wee breake his statutes, and keepe not his commandements: hee will visite our transgressions with the rod, and our iniquities with strokes: he will chastise vs with the stripes of the sonnes of men, but his mercy will hee not viterly take from vs. *David* chose rather to fall into the hands of God, then of man, vpon this ground, for (saith he) his mercies are great. It is the testimonie of the Apostle *S<sup>t</sup>. Paul*; <sup>a</sup> There hath no temptation taken you, but such as is <sup>b</sup> common to man: but God is faithfull, who will not suffer you to be tempted about that you are able: but will <sup>c</sup> with the temptation make a way to escape, that yee may be able to beare it. The reason is giuen by the Psalmist, for the rod of the wicked shall not rest vpon the lot of the righteous: lest the righteous put forth their hands vnto wickednesse. It may fall vpon them, because <sup>\*</sup> iudgement beginneth at the house of God; but it shall not rest there, lest they put forth their hands vnto wickednesse.

Isa. 27.7.

<sup>a</sup> Sam. 24. 14.

<sup>a</sup> 1 Cor. 10. 13.

<sup>b</sup> Orig. moderate.

<sup>c</sup> Crescit sub pendere palma. Quicquid ergo aduersi, quicquid tentationum fidelis obtingit animae, probationis non reprobationis esse existimet. 10. Ger.

Med. 40. 297.

298.

Psal. 125. 3.

<sup>\*</sup> 1 Pet. 4. 17.

Gods iudgements proportioned to the strength of his children.

1 Cor. 10. 13.

Isa 57. 16. Psal.

103. 10. 14.

Their tryals cause them not to shrinke backe from holy profession and faith, with the fearefull; who are therefore put in the fore-front of the damned: because Gods<sup>d</sup> all-sufficient grace is with them.

*Illecebre mundi varie sunt, demonis astus,*

*Et faciles lapsus sic caro nostra dabit.*

*Tu nos in tantis presens seruato periculis,*

*Dogmata, ne pereant, qui tua, Christe colunt.*

Because of the allurements of the world, the<sup>f</sup> subtilties of Sathan in tempting, and the frailty of the flesh in yeelding, therefore be thou Lord present with vs in our perils, lest wee who professe thy faith, should at any time deny (with our tongues) that which we haue confessed and professed with our mouthes. Cause all things to worke together for the best, *Rom.* 8.28. And finally, giue thou a glorious issue out of all our troubles. Yea; thou wilt take pleasure in thy people, and beautifie the meeke with saluation, and wilt graunt thy children such an immunity as is an impunity of excreamest iustice, in wrath, and indignation, and chastise thou so farre only as it may make for their saluation. When wee are iudged, wee are chastened of the Lord, that wee might not be condemned with the world. In the midst of chastisements, our hearts are sweetned with many<sup>h</sup> mercies, and the end of them is for our good. We are whipped by the Father of our spirits, that we may bring forth the quiet fruit of righteousnesse<sup>i</sup>. He punisheth vs *medicè*, that is, *medicè*, in<sup>k</sup> measure: his iudgements are onely as medicines to heale vs, not potions ministred to hurt vs.

9 Canaan

Reu 2.8.

d 2 Cor. 12.9.

e Luca. 10f.

Lunenburg. Sco-

last. Annot. in

Dom. 9. 10ff

Trin Tetraflisi-

sin.

f Quis norit

Demonu a-

stus? 10. Ger-

hard p. 192.

In prosperu in-

uitat nos ad

animi elatio-

nem, in aduer-

sus inuitat ad

desperationem,

Cum impellit

ad peccata,

amplificat Dei

misericordi-

am, cum in

peccata prae-

capitavit, ampli-

ficat Desin-

stiam. 10b.

Gerhard. Med.

27 p. 192.

g Ral. 149.4.

h 1 Cor. 11.32.

i 1sa. 64.5.

k Pla 99.8.

Mich. 7.7.8.

i Heb. 12.11.

k 1 May. 37.7.

9 Canaan shall be *Shems* servant, and *Iaphet* also if God perswade *Iaphet*, to dwell in the tents of *Shem*. The New-borne shall haue dignity and preheminence aboue him, that is borne after the flesh. Of the first sort, that of *Chorus* in the Comedy may be said, *Par ille regi, par superis erit*. The New-borne: Hee shall for quality bee like vnto God, and for equality, resemble a King in his Dominion, and subiecting of his enemies, *Gen. 9. 27*. When *Agamemnon* questioned *Cassandra*, *Victor timere quid potest?* She answered, *quod non timet*. He that is a Conquerour, may feare what he doth not feare, and so haue his courage<sup>m</sup> cooled. The *Israelites* were not in comparifon of other Nations and Kingdomes, an<sup>n</sup> handfull of people, and yet for the most part, they got the victory ouer their enemies. As they remoued their Camps and Tabernacles, and went from one nation to another, from one Kingdome to another people. He (that is God) suffered no man to doe them wrong, yea; he reprobued Kings for their sakes: saying, ° Touch not mine annointed, and doe my Prophets no harme. If<sup>p</sup> it had not beene the Lord, who was on our side: now may *Israel* say: If it had not bin the Lord, who was on our side: when men rose vp against vs: then they had swallowed vs vp quicke: when their wrath was kindled against vs. But God was with them, and will be to the end of the world with all his children, giuing them the vpper hand ouer their enemies, imagining mischief in their hearts against them carelessly, as *Deianira* did against *Hercules*, her husband, for his lewd adultery,

*Gen. 9. 26.*

*Chorus in Agam. Sen. trag. 603.*

*1 Ibid. sen. trag. m Gelsim per actus vadit exangues tra-mor. Megara in Herc. fur. 3. 3. n Few in number, Pf. 105. 13.*

*o Pf. 105. 13. 14*

*p Pf. 124. 1. 2. 3*

*Deian. de Her. Oetio Sen. trag.*

*Aut pereat, aut me perimat*, He shall perish, or I will: euen so Lord, let thy childrens enemies perish, and let them lick the dust; and make thine in the eyes and hearts of all men, though differing from them in profession; as Lords of honour, glory, and renowne.

Mark. 6. 20.  
Act. 5. 13.

q *Vnde ecclesia  
vocatur Chri-  
stus. 1 Cor. 12.  
32. & filii ec-  
clesie, christi-  
ani. Act. 11. 16.  
1 Reu. 2. 28,  
Col. 2. 10.*

s Io. 15. 15.  
1 Eph. 4. 15, 16.

u *Animarum  
sponsus Iesus:  
gaude propter  
honorem, deco-  
rem, amorem.  
Gerh. med. 13.  
p. 94.  
Reu. 2. 28.*

*Wilson. Christ.  
Dic. starre  
Vbi morning  
starre.*

Dan. 12. 3.  
Math. 13. 43.

*Sen. in trag.  
Othauia.*

IO Vnion and communion with <sup>a</sup> Christ, our elder brother; through this our blessed fellowship in the vnity of nature, the regenerating spirit working all graces in vs, and so <sup>r</sup> possessing vs (as the wife of the wealth of her husband) with all things that are Christs: and as the branch partaketh of the sap of the roote <sup>t</sup>, and the members of sense and motion from the head <sup>t</sup>, so we being his brethren by grace, and members of his mysticall body, the Spouse of the <sup>u</sup> Bridegroom, and branches of himselfe the stocke and roote; he conuayeth vnto vs the nourishing and flourishing iuice of all holy vertues and graces. Christ Iesus, who is himselfe the bright morning starre, hauing receiued fulnesse of true glorious light, will communicate it vnto all the faithfull, his children; for so hee saith, As I haue receiued of my Father, so will I giue him the morning star: that is, the star of light, by illumination, and the starre of life, by glorification; when we shall shine as starres in the firmament for euermore: and shine forth as the Sunne in the Kingdome of our Father.

*Pulchrum est cminere inter illustres viros.*

It is a thing most excellent to bee exalted among the eminent. Such honour shall haue all his Saints.

II Community of gifts and graces, conuayed vnto them from Christ the fountaine and fulnesse of all celestiall graces : No man can give that which he hath not: Christ giueth grace, therefore he hath grace, yea, in a most plentifull measure, for so it pleased the Father, that in him all<sup>a</sup> fulnesse should dwell. In him are hid all the treasures of wisdome and knowledge, he receiued not the Spirit by measure, *Io. 3. 34.* but without measure, And Christ hath his fulnesse not onely in himselfe, but by influence, for the good, and according to the state of his members, of his fulnesse haue we all receiued, and grace for grace. *Io. 1. 16.*

*Nemo dat. quod non habet.*

<sup>a</sup> Col. 1. 19.  
Fulnesse. 1. for the number of graces. *Is. 1. 2.*  
<sup>2</sup> For the measure. *Io. 3. v. 34.*  
*Bisfeld in Col. 1. 19 p. 127.*

But as *Abraham* gaue gifts vnto the sonnes of *Keturah*, *Zimron*, and *Iokshan*, and *Medan*, and *Median*, and *Ishbak*, and *Shuah*, reseruing the inheritance for *Isaak* : so GOD deales with mankinde. To the vnregenerate, he giues the gifts of his left hand, *dona sinistra*, riches, honour, the dewe of heauen, and the fatnesse of the earth (*Esaus* blessing) he causeth the Sunne to shine vpon them, and the raine to fall vpon their land : <sup>b</sup> Hee giueth vnto them the influence of the starres, and the distillations of the heauens, springs aboue, and springs beneath, the Patrimony which *Caleb* gaue vnto *Achisah*, his daughter<sup>c</sup> : they may haue an heaped vp abundance, and an ouerflowing plenty : they may liue and become old, and mighty in power<sup>d</sup> : they may be blessed in the<sup>e</sup> fruit of their cattell, their Bull may gender and not faile ; their Cowe may calue, and not cast her Calfe ; and in the fruit of their body, they may send forth their little ones like

*Gen. 25. 2. 5. 6.*

*Gen. 27. 39.*

<sup>b</sup> *Math. 5. 45.* ]

<sup>c</sup> *Iosh. 15. 19.*  
*Iud. 1. 15.*

<sup>d</sup> *Iob 21. 7.*  
*Ver. 10.*  
<sup>e</sup> *Ver. 11.*

Psal. 127. 4.

Ver. 3.

Eccles. 2. 4. 9.

Psal. 69. 22.

St. Aug.

like a flocke : they may haue an heritage from the Lord, children, the fruit of the wombe, they may haue children of their youth, which are as arrowes in the hand of a mighty man: they may haue their quiver full of these arrowes, and not be ashamed to speake with their enemie in the gate, they may grow and encrease in estate and state as *Solomon*, who made him great works, builded houses, planted Vineyards: Made him Gardens and Orchards, and planted trees of all kinde of fruites, that had men and maid-seruants, possessions of great and small cattell: they may haue siluer and gold, the peculiar treasures of Kings, and of the Prouinces; they may haue men fingers, and women fingers, the delights of the sonnes of men, as muscicall instruments, and that of all sorts. They may not with-hold any ioy from their hearts, and what so euer their eyes haue desired, they may glut them withall. They may fill their bellies with hid treasures, and giue the rest of their substance vnto their babes: this and much more proceedeth from the fountaine of Gods generall goodnesse, by which he openeth his hands, and filleth all things liuing with plenteousnesse. Notwithstanding, their tables may be accursed snares vnto them, and they may be ruinated by their owne prosperity, the indignation of the Almighty may be powred out vpon them, and his wrathfull indignation may haue taken hold of them, according to that of *St. Augustine*, *Nihil infelicius, felicitate peccantium*, Nothing is more inauspicious then the prosperous condition of an impenitent wretch. This happi-  
nesse



nesse may be an vnhappy Prognostication of future misery. *Dines* was cloathed in purple for ostentation, and in fine linnen for delectation, hee fasted, or rather feasted : here is his intemperate voracity, and greedy deuouring of the creatures vpon his lusts, deliciously or sumptuously ; here's his delicate luxury, euery day : here's his wastfull prodigality. The rich man died, and was buried, and in hell, &c. He that wallowed in wealth, and abus'd it, liuing the deuils Parishioner all his dayes, was buried in hell at his death. Hee might (perhaps) haue ended better, if hee had not begun so well. The pleasure of sinne was the ginne that caught this fat Woodcock in. *Craesus* counsailed *Cyrus*, if he meant to hold the Lydians in a slavery, that hee should teach them to sing, and play, and drinke, and dance, and dally ; and that would doe it without his endeaour. In *Onids* fable of \* cent oculated *Argus* ; the deuill I compare to *Mercury*, his pipe to pleasure, *Argus* to man, his hundred eyes to our care, his sleeping to security, *Io* to our soule, his transformation to the curse of God. The morall is onely this ; the deuill with pleasure, pipes man into security, then steales away his soule, and leaues him to the wrath of heauen. It ruin'd *Anthoinus* in the midst of his fortunes, and spoyl'd *Hannibal* after a long and glorious warre. There is falshood in fellowship, prosperity goes hand in hand with wicked vnregenerate men, and studies to be faire conditioned and pleasing : but then like a thiefe hauing train'd them out of the road it robs them. Where all the benefit which God affords

R

them,

Luk. 16. 19.  
D. Boys Possn.  
in the Gosp.  
1 Sund. after  
Trin.  
Ver. 22.

\* Of an hundred eyes.

them. Where all the benefit which God affords them, is this: that if they haue time to see how they were couzned through their credulous foolehardinesse, they may haue so much happinesse, as to dye repenting.

God is more propitious vnto his children: hee giues liberally vnto them of the gifts of his right hand, sacred soule-sauing knowledge, and sanctifying graces, through the affluence and influence of the Spirit: there is a concurrence likewise of celestially gifts with temporall blessings; which as a superadditament, surplusage, and aduantage, are giuen to those that haue sought Gods Kingdome, and the righteousnesse thereof.

There are gifts in common, and gifts in speciall: Bastards may enioy the first sort, and the sonnes of *Keturah* may surfet with their plenty: but the children of God, the heires of heauen, his *Isaaks*, his ioy, his *Beniamins*, the sonnes and daughters of his right hand; his *Coniahs*, the signets on his right hand; these who are neere and deere vnto their heauenly Father; they, and they only shall haue his Iewels and chiefe treasure of diuine wisdom, the holy graces of faith, hope, charity, patience, meekenesse, peace of conscience, and ioy in the holy Ghost, full assurance, or a firme assent and perswasion of their<sup>a</sup> reconciliation with God, of their sinnes<sup>b</sup> remission, and foules<sup>c</sup> saluation.

a. Quod si in Christo dedit plenitudinem aeternae vitae, quomodo partem eius partem de negabit? Io. Gerhard med. 3 p. 63.

b. Qui me potuit facere, illo poterit etiam reficere; qui me creauit sine ullo modo, poterit à me tollere omne malum, quod diaboli suggestione, Adam prauiuratione, propria etiam mea actione ad me ingressum, peruasit omnem substantiam meam. Idem ibid. p. 63.

c. Quid ad salutem necessarium mihi non impetrabit, cum ad salutem mihi promerendam seipsum impetierit? p. 64. Neg; me mouet, quod peccata mea & graua, & varia, & sapienter iterata: Ego agram, ego damnatum, ego peccatorem; me ipsum negare non possum: ipse medicus es, ipse saluator, ipse iustitia es; seipsum negare non potest. Misereere mei, o medice, o saluator, o iustitia; Amen.

This

This is the inheritance of his *Isaaks*, that which the eye hath not seene, the eare hath not heard, because neither visible nor sensible, neither hath it entred into the heart of man, to conceiue those things which GOD hath prepared for them that loue him: they being out of the sight of the eye, the hearing of the eare, comprehension of the heart, or apprehension of thought.

*His iter est sup:ris, ad magni tecta tonantis  
Regalemq; domum.*

These are they who walking from knowledge to knowledge, from faith to faith, from grace to grace, and from strength to strength, euery one of them appeareth before God in Zion, *Psal. 84. 7.* the end of their peregrination and progresse, is to possesse the Palace of Paradise, the Kingdome which God preordained for his children: and<sup>d</sup> promised to such as loue him. It is your Fathers good pleasure to giue you the Kingdome, *Luk. 12. 32.* to this end is that inuitation of our Sauour, *Math. 25. 34.* where first pronouncing the sentence of absolution & blisse vpon the Elect, & after that of condemnation vpon the reprobate (and<sup>e</sup> thereby encreasing<sup>f</sup> the griefe of the reprobate; & secondly shewing himselfe more prone to mercy, *Psa. 145. 9.* then iudgement<sup>f</sup>:) our Sauour speaketh thus comfortably to all the sonnes of God, *Come yee blessed (Children) of my Father, inherite the Kingdome prepared for you from the beginning of the world.*

*Come*] Here is our blessed vnion with Christ;  
R. 2 and

*d Affra pro-  
mittit pater.  
Her. Fur. Sen.  
Trag.*

*f Anselm. in  
loc.*

*Is. 27. 22.  
Reu. 17.*

*g Ad parui  
tardus est De-  
us, ad prae-  
paranda  
velax.*

or veniall, vnlesse comparatiuely ; (in respect of more haynous finnes) seeing there is none so small, but that (without repentance) is able to sinke the soule in eternall damnation. Who will think that a slight wound, which giues a suddaine in-let to a death, causing the <sup>b</sup> wrath of God to abide on vs. All finnes are pardonable to the faithfull and penitent, and without faith and repentance, euen the least and lightest finnes are damnable and <sup>c</sup> deadly. The distinction of mortall and veniall finnes the Scriptures knoweth not, it is inuented for nothing else, but to obscure the grace of God, by which onely we are iustified by faith in the death and merits of Christ, Dr. Fulke in 1 Iob. 1.8.

Whatsoever finnes are committed (*in triplicibus, siue consilio*) preadvisedly, and against the conscience, which not resisting by the spirit, faith and the spirit being lost, though but for a time ; he that offended in this kind, *non tantū ex ordine iusticia ; sed ex re ipsa etiam aeternarum poenarum est reus*, is not onely guilty of eternal sufferings, in the order of Gods iustice, but of the reall demerits of his owne finnes. Rom. 6. 23. And if veniall finnes of their owne nature were pardonable ; to what end should the Saints (in whom there is not any mortall deadly, and raigning sinne) <sup>d</sup> begge remission and <sup>e</sup> grace at the hands of GOD ? All our felicity is in remission of finnes, Psal. 32. 1. Rom. 4. 8. And of grace it is that we are saued, Eph. 2. 8. In our selues what euer our holinesse and vprightnesse be, though we

haue

a Deut. 27. 27.

Rom. 5. 14.

6. 23.

b Io. 3. 36.

c Vid. Bellar.  
eneru. à Cuii.

Ames tom 4.

l. 2. cap. 1. p. 19.

Qualiber cul-

pa potest à deo

puniri pena

mortis aeterna.

Azorim Iesui-

ta. l. 3. cap. 9.

Gerson p. 3.

tract de vita

spirit. lect in

1 Cor. 1 docet.

omne veniale

peccatum dig-

num esse pena

aeterna : Ergo

sua natura

mortalis est,

Et sola Dei

misericordia

venialis ibid.

p. 21. sine.

Communis the-

ologorum sen-

tentia dicen-

dum arbitror,

venialis re-

missionem pec-

cati, gratius

sum Et super

naturale esse beneficium Dei, Azorim Iesuita l. 4. c. 10.

e 1 Psalm 32. 6. Psal. 143. 2.

d Psal. 130. 3. 4. Psal. 143. 2.

haue none but <sup>c</sup> pardonable finnes, yet with the Apostle, we should desire to be deliuered from this body of death, *Rom. 7. 24.* For there is great danger in the smallest finnes, both for their frequency and secrecie; the one encreasing them to a large heape, the other so couering them, as wee see not how they wrong vs. The raine that falls in smallest drops, moystens the earth, makes it mire, slime, and durty, whereas a hard shower, that descends violently, washes away, but fokes not in. Euen the smallest letters are most hurtfull to the sight. The smallest sands will sinke a ship, if it be ouer-burthened with them, and though they bee but small passions of enuie, gluttony, drunkenness, or lusts vnto fornication, vncleanenesse, inordinate liuing, couetousnesse, and desire of riches, these foolish, and hurtfull lusts, sinke the ship of our soules, and <sup>d</sup> drowne vs in perdition. We should therefore auoid great and publique finnes for their scandall and wonder: lesser and priuate, for their danger and multitude, both, because God hates them. For louing God, we cannot but abhor what he loathes. Yea, the reward of sinne is death, *Rom. 6. 23.* one leak in a ship is sufficient to sinke it, and the bleeding of a veine is enough to let out the vitall spirits; and one wound may kill *Amasa* and *Goliath*, so well as 23. did *Cesar*. One proud disdainfull thought may cast Lucifer out of heauen, and the eating of one Apple, driue *Adam* and *Eue* out of Paradise: and one sinne may bring death vpon the sonnes of men. The Diuine purity cannot abide iniquity, the soule which sinneth shall dye, though *Coniah*-

like

*e Veniale peccatum est non absolute in sua natura, absq; ulla relatione ad aigratiam, sed relatione, quatenus Deo grata istud propter Christi meritum non imputat: & tales sunt affectus pullulantes, & errores incidentes, & reliquia infirmitates, quibus non assentiuntur sancti; sed repugnant, & quos sibi non imputari; sed condonari petunt propter Christum. Pla. 32. 6, Rom. 7. 24, f Tim. 6. 9.*

like thou be a signet on Gods right hand, yet if thou grieue him by thy finnes, hee will cut thee off.

7 It is very perillous to perpetrate and commit againe pardoned finnes. Custome is another <sup>a</sup> nature greatly to be feared: for hee that from his youth hath liued wickedly, in his old age shall haue sinne in his <sup>b</sup> bones. A childe brought vp in close prison, can there sport and play: when he that lately saw light, and had his liberty; can doe little else but bewaile his captiuiy. The Israclites being long in bondage, were loath to depart. The woman <sup>c</sup> which had an infirmity 18. yeares, called not vpon Christ as the <sup>d</sup> Leapers did. Sinnes are not like diseases in the body, the older the sorer: but the older the sweeter, and yet the more toothsome, the more troublesome: for custome not resisted, becommeth a necessity; old sinners are compared to *Lazarus* in the graue.

1 They thinke they are corrupt and become abominable <sup>e</sup>.

2 They haue a great stone of custome rolled vpon them, which can hardly be remoued, Christ must groane and cry aloud, b. fore *Lazarus* can be raised <sup>f</sup>.

3 Their feete and hands are bound, they cannot imploy them to any good action.

4 Their faces are couered, hauing by the darknesse of their finnes, lost the sight of God.

Old finnes are chaines: one liake, one sin, doth draw another. Secret suggestion draweth on cogitation: cogitation, affection: affection, delight: delight,

*a* Jer. 13. 23.

*b* Job 20. c. 8. 7.

11. *Quod a  
iuentute sua,  
ex quo gravior  
peccata com-  
mittere cepit,  
in istam pec-  
catum suum usq;  
extremo  
tem perman-  
serit, proqui-  
bus nunquam  
voluerit peni-  
tere.* Chrysost.  
*c* Luk. 13. 11.

*d* Luk. 11. 13.

*e* Psal. 14. 1. 3.

*f* Io. 11. 43.

delight, consent: consent, the sinfull act: many acts make a custome: custome bringeth despaire: despaire a defence of sin: defence, a boasting in it: glorying in sin, impudency: impudency, finall impenitency: & final impenitency, it is the fore-runner of damnation. *Peter* at the first did but deny Christ, afterwards he denied him with an oath: at last he did curse, and sweare, and forswore himselfe. The Disciples could not cast out a foule spirit, that had remained in one from his child-hood. Hee that hath had long prescription, will plead possession. A language first learned, is not soone forgotten: and a custome long continued, is not quickly changed.

8 The evils which attend here-vpon are many, wrath, iudgement, and a more fearefull state of condemnation. For this cause it is, that the wrath of God commeth vpon the children of disobedience. There shall goe a rod out of the roote of *Iesse*, and a flower shall ascend out of the roote thereof. Christ will be (saith *Origen*) a rod vnto the sinners (to correct them) but a flower vnto the righteous (to refresh them.) GOD will wash the pollutions of the sonnes and daughters of *Syon* in blood. By the spirit of iudgement he will purifie their filth out of the middest of them, and purge their fordidnesse and deilemens of blood, by the spirit of combustion, and punishment. As hee is light vnto the Saints, to illuminate them: so hee will be fire vnto sinners to consume them. For our God, <sup>b</sup> saith the Apostle, is a consuming fire, and a ieaious God, <sup>d</sup> as *Moses* addes.

Math. 26.

Mark. 9. 18.

S. Basil.

Orig. *virga peccatorum, flos iusti.*

a Orig. *super E-*

zek. c. 14. *hom 3*

b Heb. 12. 29.

c Deut. 4. 24.

d 1. In regard

of his wrath

and hatred a-

gainst sinners.

Hee is a fire to

burne the wic-

ked in his

wrath, and to

consume the

vagabond vn-

to ashes.

2. In respect of

the brightnes

of his Maiesty,

to cherish and

comfort the

godly, 1 Jo. 1. 5.

Therefore God

appeared to

*Moses* Exod. 3.

in a flame of

fire, to signifie

that he would

cherish and

comfort that

poore distressed

and afflicted

people.

*Griffith Williams*

*in Ro. 1 y.*

p. 32.



<sup>a</sup> Si diuina luce  
illuminati, &  
a prima delictorum  
misericordia  
recepti, rursum  
a deo eandem  
significatorem re-  
uertimur, gra-  
uior puni-  
tione nos expe-  
ctabit. Chrys.  
in Math. 12.  
hom. 44. 433.  
b 2 Pet. 2. 22.  
c lo 3. 14.

d Math. 23. 45.

e Chrysost. in  
1 Cor. 1. 1. Rom. 4.

f Huius consola-  
tor super hosti-  
bus meis, &  
vindictator de  
inimicis meis.  
g Chrysost. in  
Eccl. 18.

If when wee are illuminated by the Diuine light, and are freed from the wretched estate of our former offences, wee returne againe (like the dogge to his vomite, and like the Sow that is washed, vnto her wallowing in the mire<sup>b</sup>) vnto our wonted wickednesse, a more grievous punishment will certainly waite vpon vs. Therefore our Sau-our admonisheth the Palsey man, *lo. 5.* on this wise; <sup>c</sup> Thou art made whole, sinne no more, lest a worse thing come vnto thee. When the vncleane spirit returnes into his empty, swept, and garnisht house (voyde and destitute of the grace, and feare of God) he taketh<sup>d</sup> with him seuen other spirits worse then himselfe, & they enter in, & dwel there: and the last state of that man is worse then the first. When the faithfull Citie is become an harlot, and the <sup>e</sup> soule in which righteousnesse inhabited, polluted with sinne; when the good spirit hath left his house, and Sathan that euill spirit hath taken vp his abode and dwelling: when our siluer is turned into drosse; our zeale, to luke-warmnesse; our luke-warmnesse, to profane neutrality; our deuotion, to dissolutenesse; our regularity, to disorderlinesse; and our piety to impurity; if we will not leaue our sinnes, we must looke to heare that of the Prophet, <sup>f</sup> I will reioyce ouer mine enemies, and be auenged on them. The allegory of <sup>g</sup> St. Chrysostome holds good, that GOD will punish the sinne of the Father, (euery incen- sing prouocation and entisement vnto sinne) vpon the children, (the conception of sinne in thought) vnto the Nephew, the third generation (that is, vnto the sinne in thought, brought into act) and vnto the Nephewes

Nephewes sonne, the fourth generation<sup>a</sup>, which is gloriation or boasting in iniquity. The least degree shall not goe vnpunished, and the more haynouse the offence is, the greater will bee the iudgement.

The first transgression, saith the same Father vpon *Amos* 1 is to thinke an ill thought. The second, to be well pleased therewith. The third, to fulfill in deede, what was conceiued in thought. The fourth to continue impenitent, and take delight in sinne committed. For these three transgressions, and for foure, as of *Damascus*, <sup>a</sup> of *Gaza*, ver. 6. *Tyrus* v. 9. of *Edome* v. 11. of *Ammon* ver. 13. of *Moab* <sup>b</sup>, of *Iudah* ver. 4 of *Israel* v. 6. so for three transgressions, and for foure of England, I will not turne away the punishment thereof (as saith the Lord.)

Temporall iudgements shall euer follow wickednesse at the heele: nay, death and destruction; confusion, and condemnation shall be the reward of euill doing.

Enuious *Cain* becomes a murtherer, and accursed. *Ishmaels* mocking caused him to be cast forth. *Esaus* prophanenesse lost him the birth-right, *Sampsons* lust lost him his eyes and strength, and in the end, his life. *Elyes* indulgence was his breake-neck. *Nichols* deriding spirit made her barren. *Israels* incredulity kept them from entring into the Lords rest. *Herods Herodias* danced him to hell. The hypocrisie of *Ananias* and *Saphira*, brought vpon them suddaine death. *Iudas* his ouer-swolne treacherous-couetous heart burst his belly, so that his

*Pater pronocatio & incitamentum, prima generatio. Filius, conceptio peccati.*

*Lam* 1. 15. generatio 2.

*Nepos, cogitatio mala in actum producta.* generatio 3.

*Propter, delictatio & glorificatio in oec.* generatio 4.

1 Peccatum est cogitasse quae mala sunt.

2 Cogitationibus acquisisse peruerfis.

3 Opere complisse, quod uoluit decreuerit.

4 Post peccatum non agere penitentiam, & in suis sibi complacere del. *Ar. Gory* sub in *Amos* c. 1.

<sup>a</sup> *Amos* 1. 3.

<sup>b</sup> *Cap* 2. 1.

*Act* 1. 13.

bowels gushed out. Happy is he therefore who is warned by others woes.

Job 38. 19.

*Wid. S. Chrysoft.*  
*m loc.*

What if God doth suffer the wicked to goe unpunished for a time, and hee doth not plague them corporally, yet he may bring vpon them the spirituall plague of an hard and incredulous heart. Out of whose wombe came the Ice, saith *Iob*; and the hoary frost of heaven who hath gendred it? who but the Lord? It is hee that hardens the waters like a stone, and bindeth vp the face of the deepe, and it is the Lord who in his secret purpose and inscrutable iudgement, subtracting his grace, leaues men to harden their owne hearts. Whence it comes to passe, that their hearts being straightned, and shrunk together with cold, they proue insensible of the seruour of diuine charity.

<sup>a</sup> Eph. 2. 3.

<sup>b</sup> Rom. 6. 23.

But I dare be bold that sinners shall be afflicted for their transgressions, and perish. They are all <sup>a</sup> children of wrath, wrapt in iniquity, whose wages is <sup>b</sup> death. Who goe hence without the Mediatours passport, shall come to iudgement without our Sauours welcome. No sinner shall escape punishment, either in this life, or in that, or in both: Kisse then the sonne lest yee perish. God is auenger of wickednes, he will destroy them that speake lyes: breake the armes of the wicked, and bring them to the pit of destruction. The serpent shall eate dust, *Adam* sweat, and *Eue* bring forth in sorrow: the <sup>c</sup> Lyon, Wolfe, Leopard, are appointed for idolaters. The dogges shall lick the bloud of *Ahab*: the sea swallow *Pharaoh*, *Saul* perish by the sword.

Psal. 2. 5.

Psal. 5. 6.

<sup>c</sup> 2 Reg. 17. 23.

sword. *Herod* was eaten vp of Lyce, *Nero* slewe  
 himfelfe, *Domitian* was stabd by his seruants: *Tra-* *Suetonius.*  
*ian* dyed of a dropfie, *Hadrian* fpet out his lungs; \* *Entropius.*  
*Antonius Verus* dyed of an Apoplexie<sup>a</sup>: *Valerius* a *Dion.*  
 was taken captiue by *Saporis* of *Persia*: *Aurelius* kil- *Spartianus.*  
 led by his seruants: mad *Dioclesian* flew himfelfe: *Eusebius.*  
*Maximianus* hang'd himfelfe, and *Maximinus* was  
 eaten vp of wormes. Arch-Bishop *Arundel* dyed *A. A. and mo-*  
 of hunger. *Indas* hang'd himfelfe. *Act 1.* *Lucian* *numents.*  
 was deuoured of dogges<sup>b</sup>. *Manes* was flayed aliu; *b Eusebius.*  
*Arius* purged out his guts, *Nestorius* tongue was ca- *Socrates.*  
 ten out with wormes, *Mahomet* died of the Falling *Nicephorus.*  
 sickneffe: *Benedict* the ninth was strangled by the *Theos. h. st.*  
 deuill, and *Zoroastes* King of *Bactria*, was burned  
 by *Sathan*: the blasphemers must bee stoned to  
 death, and *Nicanor* slaine for breaking the *Sabaoth*.  
*Chams* posterity are accursed, *Absalon* hanged by  
 the hayre, *Bellerophon* that slew his mother, became  
 like *Caine* a tormented runagate, Adulterous *Pau-*  
*sanus* was haunted by the Virgins ghost: murthe-  
 ring *Metbredates* kill'd himfelfe. *Sodome* was bur-  
 ned for impurity: the *Sechemites* destroyed for *Gen. 34.*  
 their leachery, and *Romes* gouernment was chan-  
 ged for the rape of *Lucretia*: *Troy* destroyed for  
*Helens* whoredome, and *Marcus Fabius* condemned  
 his sonne for theft. False *Amaziah* had his wife an *Ames 7. 17.*  
 harlot, his sonnes slaine, and himfelfe must dye in  
 a polluted land. The light of the wicked shall be *Iob 4. 7. 8.*  
 quenched, saith *Iob*, and the Lord from heauen, as  
*Dania* speaketh, *Pfal. 11.* will raine fire and brim- *Pfal. 11. 6.*  
 stone, storme and tempest, this to be the portion

Psal. 119.

of the wicked to drinke. He will make them as a  
fiery Ouen in the time of his anger, the Lord shall  
consume them in his wrath, and the fire shall de-  
uoure them. Therefore let vs not participate  
with them in their sinnes; lest we par-  
take likewise of their  
iudgements.

(\* \* \*)

CHAP.



## CHAP. XXIII.

*How the children of God may comfort themselves in all temptations, in an assured hope of their finall perseverance; and how inwardly they should reioyce with ioy glorious and unspeakable, knowing that they cannot commit sinne vnto death.*



Being vnited to Christ wee are sure of our perseverance, because wee beare not the roote, but the roote beares vs. Being ingrafted into Christ, our saluation depends vpon his vnion with vs: and the older

we growe, the more we shall flourish in the Courts of the house of our God, and in our olde age bring forth fruit more abundantly.

2 Having afforded vs of God the counsell of his spirit, the reports and admonitions of his messengers, the direction and light of his word, the benefit of his Sacraments, and all helps to further vs in the way of saluation: And receiuing from Christ a strengthening power, influence, intercession, and other acts and operations of his grace: and the holy Ghost being vnto vs the seale of our regene-

I  
Cooper in Rom.  
8.1.p.30.

Ephē 4.30.

regeneration, sanctification, and spirituall son-ship, by whom we are sealed to the day of our redemption; wee may therefore be confirmed in an assurance of saluation.

Rom 8.16.

Hee is the earnest of our inheritance, when therefore Sathan shall suggest that by our sinnes we haue lost Gods fauour, and the Kingdome of heauen, tell we him, that he is a lyar; for we haue the earnest hereof freely giuen vnto vs of God: and not onely so; but that wee haue the spirit for our witnesse, that wee are the children of God, and if children; then heires with God, and ioynt heires with Christ: and therefore there remaineth no condemnation to vs being in Christ; not walking after the flesh, but after the spirit.

Rom. 8.1.

2 Nothing can separate vs from the loue of God, which is in Christ Iesus, neither things present, nor things to come: neither present afflictions, nor future temptations and trialls, can separate vs from the loue of our God, and gracious Father. This is proued; from the nature of God, who is faithfull, and will confirme vs to the end, perfecting that which he hath begun in vs: secondly, from the nature of the seede whereof we are begotten againe; for it is immortall:

3 From the nature of that life which by that seede is communicated to vs, it is the life of Christ which is not now any more subiect vnto death.

4 Perseuerance being a necessary condition of sauing faith *Heb. 3.14.*

*Parre in Rom.  
c.11. ver. 22 p.  
394 f<sup>o</sup> c.*

Is our faith weake, remember wee that hee is faithfull who hath promised, and will performe the



the same in his due season. When our flesh faileth, and our heart also, let God be the strength of our heart, and our portion for euer. Say wee with the same Prophet, I will behold thy face in righteousness, and when I awake, I shall bee satisfied with thine image.

Psal. 73. 26.

Psal. 17. 15.

God suffereth his children after sinne committed, to be without the sence and feeling of faith, and yet they are not altogether destitute of faith. See Psal. 77. 7. 8. 9. 10.

All these complaints were but the representations of feare and despaire, assailing his faith, and fighting against it. And *ver. 10.* he acknowledgeth his owne infirmity. And to feeble the want of faith, is an argument of faith. *Peter* denying Christ<sup>a</sup>, was a man fearefull<sup>b</sup>, and of little faith. There are degrees of faith<sup>c</sup>. And though our faith be a weak faith, yet will not Christ breake the<sup>d</sup> bruised reed, nor quench the smoking flaxe. And to speake properly, it is not faith, but<sup>e</sup> Iesus Christ that sa- ueth vs; faith alone being the<sup>\*</sup> instrument where- by we apprehend, and lay hold of Christ. And as by the apple of our eye, though it be but little, wee see a great mountaine; so by our faith, though little, we take and receiue whole Christ, in whom we haue all the treasures of wisdom and saluation.

a Math. 26. 31

b Math. 8. 26

c Rom. 1. 17.

d Isa. 40. 3.

Math. 23. 10.

e 1 Tim. 1. 15.

\* Eph. 3. 12. 17

Gal. 3. 14.

Col. 2. 7.

Rom. 5. 2.

Heb. 2. 4.

Rom. 1. 17.

Gal. 2. 20.

Heb. 10. 22.

And howsoever the promise of not seeing death (that is, death eternall) be vpon the condition of keeping Christ's<sup>f</sup> word; and our consciences accuse vs of sinne-guiltinesse (the common disease of all<sup>g</sup> mankind) yet let the consideration of Gods readinesse to forgiue, and to receiue repentant sin-  
ners

f Io. 8. 51.

g 2 Reg. 3. 47.

2 Chro. 36.

Eccles. 7. 21.

Pro. 20. 9.

1 Ioh. 1. 3.

*b* Ezek. 33. 10.  
*i* 1 Ioh. 1. 9.  
*k* Luk. 19. 10.  
*l* Math. 11. 28.  
*m* *Domino*  
*mens nra a qui-*  
*era est. 10. Ger-*  
*hard 32 p. 231*  
*n* *Contra iram*  
*Dei quiescit in*  
*vulneribus*  
*Christi: contra*  
*accusaciones*  
*satana in po-*  
*tentia Christi*  
*contra terro-*  
*rem legi in*  
*pradicatione*  
*Christi: con-*  
*tra peccata*  
*accusantia in*  
*sanguine Chri-*  
*sti: (qui meli-*  
*us coram Deo*  
*loquitur, quam*  
*sanguis Abel:)*  
*contra moris*  
*terrorem in*  
*sessione Christi*  
*ad dextram pa-*  
*tris acquiescit*  
*Et confidit. 10.*  
*Ger. lib. p. 232.*  
*o* *Dau 9. 9.*  
*p* *2 Cor. 1. 3.*  
*q* *Neh. 5. 17.*  
*r* *Rom. 5. 8. 10.*  
*s* *Arnoldus Car-*  
*norensis de sep-*  
*tem ultimis*  
*Christi verbis.*

ners to grace, and fauour, establish vs. God desires not the death of the wicked <sup>h</sup>. If wee acknowledge our sinnes, hee is faithfull and iust to <sup>i</sup> forgive vs our sinnes, and to cleanse vs from all vnrighteousnes. The sonne of man came to seeke, and to saue that which was lost <sup>k</sup>. Come <sup>l</sup> vnto me (saith hee) all yee that labour, and are heauie laden, and I will giue you <sup>m</sup> rest. The renewed soule (like the Dove in the clefts of the rock, *Cant. 2. 14.*) resteth securely <sup>n</sup> against the wrath of God, in the wounds of Christ: against the accusations of Satan, in the power of Christ: against the terrours of the law, in the preaching of Christ: against the accusations of sin, in the blood of Christ: (which speaketh better things for vs before God, then the blood of *Abel*:) and against the terrour and dread of Death is hee quieted by the session of Christ at the right hand of the Father.

And for as much as wee are the children of a gracious Father, that is ready to forgive vs our offences, we haue no cause to despaire of Gods mercy, and the forgivenesse of our sinnes: or to feare Damnaion. With him there is <sup>o</sup> compassion: He is the <sup>p</sup> Father of mercies, and of forgivenesse: <sup>q</sup> God (saith the Apostle <sup>r</sup>) setteth out his loue towards vs, seeing that while wee were yet sinners, Christ dyed for vs: much more then being now iustified by his blood, we shall be saued from wrath through him. For if when we were enemies, wee were reconciled to God by the death of his Son, much more being reconciled, we shall be saued by his life. Righteousnesse and <sup>r</sup> peace are met together,

ther, and haue kissed each other, and Christ hath made himselfe a faithfull pledge for vs Captiues; and the Letters-Patents for the pardon of our sinnes is strongly confirmed, and written in the Parchment of Christ crucified, with his owne blood, and vntill this day, the seale thereof perfect, euen the wound of his side, which he presenteth alwayes in the sight of his Father. He <sup>a</sup> bled not inwardly, <sup>a Dr Bens in Hof. 7. 7. p 67.</sup> for that might haue indangered the body; but his blood was powred out for the good of others: the speare of the souldier that thrust him through the side, serued as a pen, and his blood as inke, wherewith was written our *Quictus est*, atonement, and reconciliation. Though to him wee were by our sinnes, <sup>b</sup> *Benonies*, sonnes of sorrow; yet in regard of our selues we are *Beniamins*, sonnes of his right hand. Wemay now with *S. Paul*, not onely challenge death, saying, <sup>c</sup> O Death where is thy sting? <sup>c 1 Cor. 15. 55.</sup> But with the same Apostle we may sing a *Requiem* vnto our soules, saying, that neither powers, nor principalities, can make a separation between God and vs, *Rom. 8.* <sup>Rom 8. 38.</sup>

What though our sinnes be many, grieuous, and great in number, who <sup>d</sup> can despaire to obtaine pardon of his sinnes, when he doth remember that those who killed the Lord of life, are washed from their sinnes with the blood which <sup>e</sup> they shed. He offereth to our view breathing <sup>f</sup> examples, he <sup>g</sup> disdained not the sinfull <sup>h</sup> womans teares, the Cananitish supplication, the thieues confession, the woman taken in adultery, the denying Disciple, nor the persecuter of his Disciples: for <sup>i</sup> it is a faithfull

Qq 2

saying,

<sup>d</sup> Aug. tract.  
<sup>3<sup>r</sup></sup> in Job.  
<sup>e</sup> 3000. Con-  
 uents of them.  
<sup>f</sup> Act 2. 41.  
<sup>g</sup> Rob Sept  
<sup>3.</sup> word in Luk  
<sup>23</sup> 39. 43 p 140  
<sup>h</sup> Rem Serm.  
<sup>i</sup> de fest Magda-  
 lene: 16<sup>th</sup> super  
 Cant. Serm 28.  
<sup>b</sup> 1. Lu. 7. 44  
<sup>i</sup> 1 Tim 1. 15.

saying, & worthy to be received, that Iesus Christ came into the world to saue sinners.

We may commit deadly sinnes, but this is our comfort, that the Lord will neuer leaue vs vnto our selues to sin<sup>k</sup> wholly & finally. The Ostriche leaues her egges on the sands, not regarding what may become of them. God will not for euer in a carelesse manner cast vs off, whom hee<sup>l</sup> hath married vnto himselve in righteousness, iudgement, and mercy. God<sup>a</sup> left *Hezekiah* to try him, that he might know all that was in his heart. GOD saw well enough his pride and vnthankfulnesse, and hee therefore left *Hezekiah* vnto himselve, that hee might also see, and know the infirmities, and maladies of his owne heart; that he might vnbowell the hidden corruption<sup>n</sup> which lurked in the corners of the heart, and might be the more sensible of his owne errours. If GOD faile his children, they may fall: and through their owne neglect<sup>n</sup> diminish and lessen the good graces<sup>o</sup> of God in them: they may fall into the same sinnes which they repented<sup>p</sup> of: they may sinne<sup>q</sup> presumptuously, yea, desperately; and though they looke for a day or two, as if they were dead in their sins and trespasses, and forlorne, (as being out of all hope of spirituall resurrection) yet as the Prophet *Hosea* speaketh, After two dayes he will reuiue vs, and in the third day raise vs vp, and wee shall liue, not the life of nature onely, but the life of grace, we shall liue not onely to the world, and the outward appearance of men, a life of integrity; but in his sight, as before God, a life of sincerity.

From

*k In toto &  
ad totum.*

*l Hos. 2. 19.*

*m 2 Chr. 32. 31*

*n Dr. Benef. in  
Heb. 10. 26. 27.*

*p. 34.*

*o Eph. 4. 30.*

*1 Thess. 5. 19.*

*p Io. 5. 14.*

*Luk. 11. 26.*

*2 Cor. 5. 20.*

*q Psal. 119. 13.*

*r Psal. 31. 22.*

*77. 10.*

*2 Cor. 2. 7.*

*l Hos. 6. 2.*

From God, who is great in his affection and loue, rich in his grace and mercy; shall wee not onely receiue the gift of repentance, and withall forgiveness of sinnes; but hee will furnish vs also with speciall gifts, and endowments.

*Manasses* was \* an outrageous sinner, yet God shewed mercy vnto him, and imployed him in the restoring of both religion and policy decayed<sup>a</sup>. Who more offended Christ then *Peter*<sup>b</sup>; Yet when he rose from the dead, as his especiall care, would haue his resurrection by name, and in particular told vnto him, <sup>c</sup> that so hee might <sup>d</sup> comfort him, lest hee should be discouraged for his deniall, and conceiue that he was vtterly cast off, and deprived of his Apottleship: and doth most graciously, as it were, confirme againe vnto him his dignity, and commit his Sheepe and Lambes to be fed of him: *Io. 21.* <sup>e</sup> *S<sup>r</sup>. Paul* proposeth vnto vs his owne example, I my selfe (saith he) was a persecuter, a blasphemer, an oppresser, I was vniust and iniurious to the people of God, the professours of Christianity, but I did it ignorantly, and therefore was I receiued to mercy<sup>f</sup>, that in me first, Iesus Christ might shewe forth all long-suffering, for a patterne to them which should hereafter belecue on him to life euerm-lasting. Which is all one, & as if hee should thus haue spoken to euery spiritually-sicke person, despairing of himselfe: "He who healed mee, sent me vnto thee, and bad me goe and tell thee how long I was diseased, and how soone healed; how he called vnto me from out of heauen, and with one word cast me downe, with another raised

<sup>a</sup> 2 Reg. 21. 17.

<sup>a</sup> 2 Chr. 31. 14.

<sup>b</sup> Mat. 26. 70.

72.

<sup>c</sup> Mark. 16. 7.

<sup>d</sup> *Geor. Worth.*

*de vita Christi*

*ex 4. Evangelist*

*lib. 1. c. 66.*

*Si hunc angelum non nomi-*

*natum expri-*

*meret, qui ma-*

*gisterum nega-*

*uerat, venire*

*inter discipu-*

*los non aude-*

*ret: vocatur*

*ergo nomine*

*ne desperet ex*

*negatione.*

*Greg. hom. 21.*

<sup>e</sup> *Io. 21. 14.*

<sup>f</sup> *1 Tim. 1. 13.*

15.

<sup>g</sup> *Aug. de his*

*veris Aposto-*

*li.*

" me vp, with the third, freed and crowned mee :

" What feare you ?

Why do you doubt? I who am now found, standing, and secure, speake to you sicke, weake, and distrusting ; are you diseased ? come and be healed ; blinde ? come and receiue sight : and you that are recouered, be thankfull. And the Euangelist propoundeth this exceeding loue of Christ vnto sinners, in three parables : of the wandring Sheepe, lost groat, and the prodigall childe ; in the first whereof, as the cause of default, may be noted infirmity : in the second, ignorance : in the third, stubbornnesse : yet the wandring Sheepe is sought, taken vp, and brought home, the lost groat found, the vnthrifty childe receiued at his returne ; for there is no malady so great, but that the Almighty and mercifull Physitian can and will heale : the sinne that is in the house, the lust which in thy heart thou consentest vnto ; and that which is without dores, euen that which through consent thou hast acted ; and the sinne that hath layen stinking in the Sepulcher, the heart and habite of wickednesse, customary sinnes, these, all these Christ heales and helps. He that sins in thought like *Iairus* daughter, is but now dead ; he that sinnes in act, like the widdow of *Naim*s sonne, is carried forth, hee that is pressed downe by the custome of sinning, is like vnto these that are buried, and lye stinking like *Lazarus* in the graue of their corruptions. Wee read, saith *St. Augustine*, that the Lord raised these three sorts of dead. To *Iairus* daughter, hee said, Damosell\* arise : hee\* tooke her by the hand, and the

*Tri sunt quibus impletur peccatum, suggestione, delatione, & consensione. Ita peccati tres sunt differentia; in corde, in facto, in consuetudine. Vna quasi in Domo I cum corae cōfessetur libidini: altera iam prolata quasi extra portam, cū in factum procedit assensio: tertia cum vi consuetudinis mala, tanquā mole terrenā premittur animae, quasi in sepulchro iam patens. Aug. in 23or s. l. i. de serm. Domini in monte*

\* Mark 5. 41  
2 Matt. 9. 25.

the Maide arose. Hee touched the Coffin of the young man,<sup>b</sup> and said, arise, and he that was dead, fate vp, and hee deliuered him to his mother (the widdowe of *Naim*.) Hee groaned<sup>c</sup> in spirit, and was troubled, and cryed with a loud voyce, *Lazarus*, come forth. And hee that was dead, came forth, bound hand and foote with graue-cloathes, and his face was bound about with a Napkin. At the command of Iesus, they loosed him, and let him goe. In like manner, though wee are dead in sinnes and trespasses (as the Apostle speakes<sup>\*</sup>) yet by his spirit abiding in vs will he viuifie and quicken vs vnto a new life. When<sup>a</sup> through tickling delight in our hearts, we haue<sup>b</sup> consented vnto sin, and by consent haue committed the same; and that with many continued acts, then like *Lazarus* wee stinke, are corrupt, and become abominable: and yet there is hope of rising from this state of deadly corruption, to leade a new life and conuersation.

Oh, but I haue beene a rebellious wretch, abounding with a whole sea of iniquity. I feele my selfe laden with a huge company of horrible sins, whereof euen the very least is sufficient, in indgement, to throwe mee downe to the euer-burning lake. Mine owne conscience doth beare witness against me, of my manifold and innumerable transgressions, of my security and senselesse blindness, committing sinne after sinne, both notorious to the world, and horrible before God. The thoughts of my heart rise vp in iudgement against me: The vanity of my minde condemneth me, and the wickednesse

<sup>b</sup> Luk. 7. 14.

<sup>c</sup> Io. 11. 3. 4. 7.  
Post consensum  
in factum pre-  
ceditur, factum  
in consuetudi-  
nem vertitur,  
& si quidam  
desperatio, ve  
dicatur Qua-  
rismus est, iam  
satur. August.  
tra. 44. in lo.  
11. rom. 10.

<sup>\*</sup> Eph. 2. 4.  
Ad peccatum  
fretum qua-  
tuor concur-  
runt.  
<sup>a</sup> Tirillatio de-  
lectationis in  
corde.  
<sup>b</sup> Consensum.  
<sup>c</sup> Factum.  
<sup>d</sup> Consuetudo.  
<sup>s</sup> Aug. ibid.



kednesse of my wayes witnesseth against me, and the haynousnesse of my horrible deedes reiect mee from the Lords eyes: All my wicked thoughts, words, and deedes, with the inward corruption of my nature, doe lye heauy vpon mee, and with their intollerable weight, doe euen presse my soule downe to hell.

*Answer.*

<sup>a</sup> Rom. 5. 20.

<sup>\*</sup> Lam. 3. 25.

<sup>b</sup> Psal. 73. 1.

<sup>c</sup> 19. 63.

Feare not for all this, for <sup>a</sup> where sin abounded, there grace aboundeth much more. Where there is the knowledge and feeling of sinnes, there is the remission and pardon of them: The <sup>\*</sup> Lord is good vnto them that trust in him, and to the soule that seeketh him. God is good to *Israel*, yea good <sup>b</sup> and gracious: the Lord <sup>c</sup> is good, and a strong hold in the day of trouble, and he knoweth them that trust in him. God as he is in his owne nature & essence good, and that onely good; so he is ready to communicate this his goodnesse with the faithfull, humble, and penitent soule, that groaneth & sigheth vnder the burthen of iniquity, whose heart and hands be bathed in the brackish teares of bitter repentance; if in faith, with a sure confidence in Christs merits hee require the same. If wee acknowledge our sinne, God is faithfull to forgie vs our sinne.

<sup>1</sup> Ioh. 1. 9.

<sup>d</sup> Psal. 8. 4.

<sup>e</sup> Psal. 103. 13.

God, as he is benigne and gracious: so louingly affected to his children in such measure, that King *David* being rauished, and transported with admiration thereof, cryeth out: Lord <sup>d</sup> what is man that thou art windfull of him, and the Sonne of man that thou visitest him? As a father <sup>e</sup> hath compassion on his children, so hath the Lord com-  
passion

passion on them that feare him. This loue of God, by *Isay*, is compared to the loue of a mother, which is euer the heartiest and most ardent. Can a woman (saith he) forget her child, and not haue compassion on the sonne of her wombe? Though they should forget, yet will not I forget thee, saith the Lord of Hosts. Gods loue is more ardent then the loue of a mother. Behold the feruency of his transcendent affection, for he spared not his owne Sonne, but gaue him for vs to death: to be the<sup>h</sup> reconciliation of our sinnes.

f R<sup>m</sup> 3.32.

g Ioh. 3.18.

h I Ch. 4.10.

Out of this ocean of goodnesse and loue, springeth the fountaine of grace, and there floweth the streame of the riches of his mercy; through his great<sup>l</sup> loue wherewith he loued vs. He is the<sup>k</sup> Father of mercies, and<sup>l</sup> would not the death of a sinner: he will shew mercy<sup>\*</sup> vnto thousand of them that loue him. His delight is more in shewing fauour, then in sending punishment, and in mercy then in iustice; for his mercy is ouer all his works. Surely, God is the God of loue. He is *Iehouah*, of great compassion, and much mercy. Thou (O God) art a pittifull God, and mercifull: the earth is full of the mercy of the Lord. Mercy reioyceth<sup>a</sup> against iudgement, and<sup>o</sup> GOD will not forget his mercy, for his mercy is euermlasting, his louing kindnesse endureth for euer, and *Psal.* 136. is twenty fixe times iterated, His mercy endureth for euer. It is the Lords mercies that we are not consumed, because his compassions faile not. It is he that shall redeeme *Israel* from all his iniquities. How many, or how great our sinnes be (so they be not sins

i Eph. 2.4.

k 2 Cor 13.

l Ezek. 18.

\* Exod. 20.

i Ioh 4.

Exod. 34.

m Psal. 36.15.

n Iam. 2.

o Psal. 100. 5.

Psal. 117.2.

p Lam. 3. 22.

q & Ps 130. 7. 8

Rr

against

against the holy Ghost) it maketh no matter, for sinne cannot so abound, but that the goodnes, loue, and mercy of God, purchased for vs by the obedience and righteousnesse of Iesus Christ, doth much more abound. Christ is stronger then the deuill, and his workes are more effectuell and forcible to saue vs, then are the works of his enemy the deuill to ouerthrow vs: his holinesse and righteousnesse hath more power to iustifie vs, then hath sinne to condemne vs; and his integrity to wash vs, then the foule spirit to defile vs.

a Luk. 11. 21.

This is he that is the stronger man<sup>a</sup>, which bindeth & ouercommeth the strong man: he taketh his armour from him, wherein he trusteth, to wit, sin, death, and the law. So that now the deuill hath no more power to hurt vs, neither by sinne, for Christ hath washed vs in his blood, and cleansed vs from all sin; nor by death, for Christ dying, & rising againe, hath swallowed it vp into victory: nor by the law, for Christ hath fully satisfied it<sup>d</sup>, in vndergoing the curse thereof which was due vnto vs.

1 Ioh. 1. 8.

b 1 Cor. 15. 4.

c Hof. 13. 14.

1 Cor. 15. 54.

d Math. 3. 17.

Neither shall that enuious and euill one, which seeketh whom he may deuoure; that *Abaddon*<sup>e</sup> and *Apollion*, the destroyer causing our reciduation and Apostasie, euer be able to bereaue vs of our firmnesse and stability. If Christ pray for vs, the gates of hell shall not be able to preuaile against vs: *Premi possumus, opprimi non possumus*; Wee may be assaulted, but shall neuer totally and finally be subdued, but through him which strengtheneth vs, wee shall proue more then conquerours: we who by reason of the remaines of originall corruption, are impo-

e 1 Pet. 5. 8.

f One that burneth with a desire of hurting and destroying men, Reu. 9. 11.

Such a one is this Vicar, Antichrist, the Pope. *Wilt Dist. to Abaddon.*

tent

tent vnto that which is good, shall in a manner through diuine assistance, proue omnipotent, and be able to do<sup>a</sup> all things that tend vnto the<sup>b</sup> working out of our saluation. As wee haue our finnes: <sup>a Phil 4 11.</sup> <sup>b Phil 2 12.</sup> so likewise shall wee haue our sufferings for sinne, the Lord will correct vs because we are his, he will<sup>c</sup> visite our transgressions with the rod, and our iniquities with stripes: neuertheless<sup>d</sup> he will not utterly take from vs his louing kindnesse, nor suffer his faithfulnessse to faile. His couenant<sup>e</sup> shall stand <sup>c Ver. 28.</sup> fast with him, and his mercy will hee keepe for vs for euermore. Hee may<sup>f</sup> hide his face from vs <sup>f Isa. 54.8.</sup> for a moment, but with euerlasting mercy hee will haue compassion on vs, saith the Lord our Redeemer.

Our corrupt nature (I confesse) by reason of our ill husbandry, may be like the field of the slothfull growne ouer with thornes; nettles may couer the face thereof, and the stone wall may be broken downe, and through that breach may be descryed within vs, all manner of filchinesse and abominations. In this estate we may continue for a while, as if wee were forsaken of the Lord. But yet in mercy will hee draw neere vnto vs, and in great compassion gather vs. His left hand shall be vnder <sup>Prou. 24.30.</sup> our heads, and with his right hand will hee embrace vs. <sup>Psal 94 7.</sup>

We who are become the Lords spirituall building, and are built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the chiefe corner stone, may be shaken and beaten vpon by the vehement windes of Sathans-wi-

nowing temptations, but yet the goodly structure and spirituall edifice of grace in vs; shall neuer vterly be ruinated, demolished, and defaced. Admit (which is not possible) that the foundation of grace in the regenerate, might bee raced and ruinated; God would lay againe (as of the temple of *Hierusalem*) a second foundation, re-edifie his owne worke, remove the rubbish, and repaire the ruines of his children, yea beautifie them with more fresh and liuely ornaments of grace.

As it was prophesied of the second Temple, which *Ierubbabel*, and *Ioshuah* (the sonne of *Iosedech*, the high Priest) built after the returne of the people from the captiuitie of *Babel*, that it should bee more great and glorious, then the first house which *Salomon* built: for that Christ Iesus, the brightness of his Fathers glory, should therein declare the word of his power, and manifest the power of his word; shewing his workes of wonder, and the worth of his wondrous workes. In like manner God building againe the waits and decayes of his regenerate children, will, as *Isay* speaketh, lay the stones with faire colours, and the foundations with Saphirs: he will make their windowes of *Agates*, and their gates of Carbuncles, and all their borders of pleasant stones. Hauing had their heads of gold, their feete shall not (like *Nebuchadnezars* image, be of clay: hauing begun in the spirit, they shall not end in the flesh: their latter state shall not bee worse then the first, their Epilogue shall not bee more prodigiously euill then their Prologue, nor the period of their dayes more perillously sinfull then

then their first progresse, and peregrination; when they walked in their Maze, and round (*in circuitu*), from one sinne to another. It is the property of the vnhappy vnregenerate 1 To walke in the counsell of the wicked. 2 To stand in the way of sinners. 3 To sit in the seate of the scornfull, of pestilent and pernicious persons. These 3 things Gods children are carefull to auoyde. The wicked take counsaile together, they fortifie themselves by their policies, & seeke to perpetrate their proiects and vitious intendments, and to perseuere in wickednesse. But the generation of the highest, who are a holy seede, and blessed for euermore; howsoeuer, they may commit sinne in thought, and sinne in act, yet doe they not sit downe on the seate of the scornfull vitiously and maliciously perseuering therein: because as *S<sup>t</sup>. Hierome* saith, They resist euill motions and cogitations, and so not perseuering in sin, are blessed.

They stand not, that is, they stay not long in the way of the wicked, but although they see the delight that the wicked take in their pleasurable wayes of ebriety, fornication, vncleannesse, pride, lust, luxury, vanity, and the like; yet doe they walke in the way of the iust, in the way of *Bochim*, of weeping, mourning, fasting, praying, alms-doing, &c. And therefore they are and shall be blessed. The vnregenerate they doe not onely *abire*, *recedentes à Deo*, wickedly depart from God: but they doe *stare*, *delectantes in peccatis*; sporting themselves with sin: yea, they sit downe: & *sedere*, *est in sua superbia (& nequitia) consumari*, and this

1 *Abire in consilio impiorum.*  
2 *Stare in via peccatorum.*  
3 *Sedere in Cathedra pestilentia.*  
*a Basil. Hom. 1 in Psal. 1. tom. 1.*

*Hier. in Psal. 1. tom. 8.*

*Non stare i. e. non de immorari in via peccatorum. Basil. Hom. 1 tom. 1. in Psal. 1.*

*b Aug. in Psal. 1. tom. 8.*

session is a kinde of corroboration, and confirmation in euill. Neither doe they onely fit, but they fit in *cathedra pestilentia*, in the seate of the scornfull.

*Disturbus in peccatis mora Pestilentia est. Basil.*

\* Tales sunt operari iniquitatem, alium in alium suum transmittit morbum, proinde co-agrotant simul, etiam pereunt. Hi pestilentia vocantur, quia proprium peccatum in omnes transfundere conentur, multos gloriantur ac gestunt redere suis similes ut per multorum communionem, multorumque societatem, propriam diffugiant infamiam loc. 1. Ps. 1. Hom. 1. Profetie. heb. Extracted or drawne forth.

Perseuerance in sinne (saith *S<sup>t</sup>. Basil*) is a pestilence. And as the Plague is an infectious and spreading disease, creeping from house to house, and from man to man; and one Plague sore is able to infect and poyson a whole Citie: so \* wicked sinners are pestilent persons. They labour to transfuse the venome of their contagious sinnes into others, that by the society and common impiety of the multitude, they may mitigate the obloquy and infamy of their personall impieties and impurities. Thus the Iesuites and Seminary-Priests, they compasse sea and land to make a Profelice, which when they haue effected, they make him two-fold more the childe of hell then themselves, as our Saviour said of the Scibes and Pharisees, *Mat. 23. 15*. Contrariwise, the Priests of the most high God (as it is said of *Melchisedech*) and so the children of GOD, they labour to turne many to right cousefesse, and therefore they shall shine as starres in the firmament for euermore <sup>a</sup>. The regenerate, they haue not fate downe in the seate of the scornfull, they haue not had (as *S<sup>t</sup>. Basil* renders it <sup>b</sup>) through the prauity and vsoundnesse of their iudgement, their conuersation stedfast, and vnmoue-

Con. 1. is from Heathenish Religion to the Iewish Religion, 4<sup>th</sup>. 1. 10. & 13. 4. And such were esteemed to be drawne out of hell. A man-Profelice was made with three ceremonies 1. Circumcision 2. Washing. 3. Oblation: but if women; then by two; Washing, and oblation *W<sup>ch</sup>. Dist.* a Dan. 11. 3. b *Stabilis ac firmam in indieso prauo conuersationem. Basil.*

able,



able, in the wayes of wickednesse. Carnall Christians, the generation of this world, they liue in all sorts of euill lusts and sinnes, nourishing concupiscence in their hearts with the adulterers, enuie with the malicious, pride with *Iezabel*, falshood with *Ioab*, and treachery with *Iudas*, and like Swine wallowing in the mire, they augment continually their pollutions and filthinesse, and besineare themselves with the sordid pleasures of sinfulness and wickednesse. It is otherwise with Gods children, they labour to preferue themselves from nocturnall and diurnall pollutions: to cleanse themselves from all filthinesse of flesh and spirit, and to keepe themselves vnspotted of the world: for the spirit of God is in them as seede, which springing vp fructifieth, and bringeth forth the fruits of grace. Neither can the children of God be totally and finally deficient, for then it might bee possible to loose that crowne which is reserued for them: but contrariwise they shall through the helpe of God, the presence of Christ, and influence of the spirit, fight a good fight of faith, and so lay hold of eternall life, whereunto they are (as the Apostle saith) called. Thus did *Paul*, he behaued himselfe like a resolute,

1 Tim 6.12.

valiant, constant, and faithfull souldier of Iesus Christ, for his owne particular hee saith, I haue fought a good fight, I haue finished my course, I haue kept the faith. And so shall all Gods children, though they haue their buffetings, and by them their slips, and infirmities; yet shall they recouer themselves, and in the end when they haue continued constant vnto death, they shall receiue

2 Tim. 4. 7.

the

Gen. 2. 16.

Reu. 2. 7.

\* Heb. I. 14.

Psal. 91. 11.

12.

Ver. 13.

14.

15.

16.

\* Isa. 4. 9.

Isa. 54. 10.

the crownes of life. *Adam* in his integrity might eate of the tree of life : so shall the children of God that perseuere, eate of that true tree of life, *Reuel. 2.* which is in the middest of the Paradise of G O D. Wee haue the subministration of Angels wayting vpon the heires of \* saluation, according to that comfortable promise of the Prophet, *Psal. 91.* Hee shall giue his Angels charge ouer thee; to keepe thee in all thy wayes. They shall beare thee vp in their hands : lest thou dash thy foote against a stone. And what followeth hereupon, but the promise of spirituall conquest, and a finall glorious victory; Thou shalt tread vpon the Lyon and the Adder: the young Lyon and the Dragon shalt thou tread vnder feete. But why will G O D doe this for his children? Surely because they knowe their Father, and haue his loue shed abroad in their hearts by the holy Ghost: for so saith the Prophet in the person of the Father; Because hee hath set his loue vpon me, therefore will I deliuer him: I will set him on high, because hee hath knowne my name. Hee shall call vpon mee, and I will answere him: I will be with him in trouble, I will deliuer him, and honour him. With long life will I satise him; and shew him my saluation. And this is vnto vs as the \* waters of *Noah*, euen as fire as the promise which God made vnto *Noah*, for as he hath sworne, that the Waters of *Noah* shall no more ouerflowe the earth: so hath he sworne, that he will not bee angry with vs for ever. *Isa. 54. 9.* The mountaines may remidue, and the hills fall downe, but Gods mercy shall neuer depart from

vs,

vs, nor the Covenant of his peace fall away. For whom God hath predestinated, them hath hee called, them hath hee iustified, them hath hee glorified.

The testimony of this our future happinesse, is giuen vnto vs by the spirit, who witnesseth vnto vs our adoption, that we are the sonnes of God, and if

Rom. 8. 17.

sonnes, then heires, and co-heires annexed with Christ: All the deuils in hell, and powers of darknesse cannot dispossesse vs of our inheritance with the Saints in light. Christ Iesus our elder brother, is aboue the waters of tribulation and death: in that he is risen and ascended, he dieth no more: In him we are not onely *spe*, but *re*, not in

S. Auguſt.

hope, but in deede saued: for in him our nature is already glorified. And heare what comfortable words our Sauour speakes vnto vs; I am hee that

Rom. 1. 18.

liueth, and was dead: and behold, I am aliue for euermore, Amen, and haue the keyes of hell and death. I am he that liueth, here is

a power creating vs: and was dead, here is a medicine to heale vs: And behold, here is the truth of his resurrection: I am aliue, here the

a Potentia qua

creati sumus

b Medicina

qua sanati sumus

c

Veniſtis re-

surrectionis.

d Dignitas v-

niſſificationis.

dignity of his vivification, who laid downe his life, and tooke it vp againe, quickning his owne body vnto the life of glory, and so declaring himselfe mightily to be the

sonne of God, Rom. 1. 4. with power according to the spirit of holinesse, by the resurrection from the dead. I am aliue for euermore, here is the certinity

e Semper in

gloria

et gloriæ

et gloriæ

of his glorification. The consolation is in the conclusion. Amen, verily, I haue the keyes of hell and death: all power is giuen vnto me, both in heaven,

and in hell, ouer the infernall spirits: for I haue

Sc

trium-

1 Cor. 15. 55.

Gen 45. 17.

a Io. 17. 24.  
b Io. 14. 3.c Bifield in 100.  
Coloſ. 3. 3. p. 13.

triumphed ouer hell and death; O death where is thy sting, O hell where is thy victory. Let vs not then deſpaire of finding grace to helpe in time of neede. For by vertue of his keyes, he can doe what ſoeuer he will: and will doe for vs whatſoeuer he can, euen to vs that are his members. He that redeemed vs by his death, ſanctified vs by his ſpirit, iuſtified vs by his grace, when we were a farre off; now being brought nigh by the bloud of Ieſus, wee ſhall be ſaued by his life. Remarkable is *Ieſephs* ſpeech vnto his brethren, You ſhall tell my Father of all my glory in Egypt, and all that you haue ſcene, and haſt, and bring downe my Father hither. Our brother *Ieſeph*, or rather our elder brother, Ieſus is not deſirous onely that we ſhould be of the Egypt of this world, but that we ſhould with all our brethren, come vnto the heauenly Canaan, to behold all that glory which his Father hath giuen vnto him: and that as the Apoſtle ſaith, We might be changed into the image of Chriſt, from glory to glory. To this purpoſe is that prayer of our Sauour and elder brother, directed to our heauenly Father in our behalfe, & not for vs onely, but for all his members. Father, ſaith <sup>a</sup> he, I will that thoſe which thou haſt giuen vnto me, may be <sup>b</sup> with me, to behold my glory, which thou haſt giuen me: for thou loueſt mee before the foundation of the world. Yee are dead, ſaith the Apoſtle to the Colloſſians; (vnto the world <sup>c</sup>, vnto the law, in reſpect of iuſtification, or righteousnes thereby; and vnto ſinne, in reſpect of Mortification: ) and your life is hid with Chriſt in God. Great is the goodneſſe  
God

God<sup>d</sup> hath laid vp for them that trust in him. Now we are the sonnes of God, and it doth not yet appeare what we shall be : but wee know that when we shall appeare, we shall be like him : for we shall see him as he is. What<sup>e</sup> meaneth this, we are, and we shall be ? but that we are in hope, and shall be in deede. For so saith the Apostle, When Christ, who is our life shall appeare, then shall we also appeare with him in glory. Here beholding his face in righteousness, there shall we be satisfied with his image, and our exaltation it shall not be eminency in obscurity, but glory with perspicuity: We shall appeare with Christ in glory, and at his comming set on Throats as assessors with him, and approuers of his righteous iudgement. The golden chaine of the causes of saluation, can neuer bee broken. The first linke was from all eternity, and the last reacheth vnto all eternity : the rest are let downe vnto vs, lay we hold but of these three, our vocation, iustification, and sanctification, and we shall neuer be remoued from our stedfastnes, but like mount Syon stand fast for euer. Gods loue it is inchangeable: and his gifts & callings, without repentance. What we haue of his bounteous goodnes, & in his louing fauour towards vs, receiued, he will neuer totally and finally take the same from vs, but encrease it with all the encreasings of God. He that loued vs from euerlasting, will loue vs to euerlasting: from euerlasting predestination; to euerlasting glorification. Hee will guide vs by his counsell, and afterwards bring vs vnto glory. And hee which hath this hope in him, purgeth himselfe as God is pure.

d Psal. 31. 19.

1 Ioh. 3. 2.  
Quid hoc est,  
sumus & non  
sumus? nisi  
quia sumus in  
spe, erimus  
in re.  
e D King in  
1on p 126,  
lett 17.

Rom. 8. 30.

1 Ioh 3. 3.

Heb. 7. 26.

Hee will resemble Christ, who as the Apostle describes him, is holy, harmelesse, vndefiled, sepe-  
rate from sinners, and made higher then the hea-  
uens. If we will be exalted about the heauens, wee  
must labour for holinesse, without which no man  
shall see the Lord. By it Christ when he had done  
the will of his Father, entred into glory: and by it  
also we shall be translated hence to, sit with him in  
glory. VVhich God for his infinite mercies sake,  
for the all sufficient and efficient merits of his Son,  
and for the sanctifiers sake, vouchsafe vnto euery  
of our soules and bodies, that they being conuayed  
into *Abrahams* bosome, wee may enioy life, with-  
out ignominy, or death; glorious felicity, with all  
eternity. *Amen.*

1 Pet. 5. 10.

The God of all grace, who hath called vs to his  
eternall glory by Christ Iesus, after that yee haue  
suffered a while, make you perfect, stablish, streng-  
then, settle you.

Ver. 11.

To him bee glory and dominion for euer and  
euer. *Amen.*

**FINIS.**

Courteous Reader, not to trouble you with an Errata, I leaue the  
finding of the materiall faultes to your iudgement, and the amend-  
ing of them to your fauourable censure: for the rest that are lesse  
materiall, I referre them and my selfe to your milde construction.

